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MILLENNIAL STAR

VOLUME 7

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME VII.

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Salt Lake City U, Utah

"THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

LIVERPOOL:
EDITED AND PUBLISHED BY THOMAS WARD,
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PREFACE.

In bringing to a close the labours of the present volume, we have experienced one great principle, — that as our knowledge and privileges increase, so do the workings of Satan, if possible, to thwart and overthrow the work of the Lord. But notwithstanding all the powers of the adversary being brought into play, the work of the Lord has progressed at more than the usual average, while we have the additional satisfaction of reflecting that we have accomplished the complete registration of the British and American Commercial Joint Stock Company, which we consider to be the germ of a mighty instrument hereafter for carrying out the great designs of God.

Praying that the Lord may grant his blessing upon every thing calculated to further the progress of the kingdom of God. We remain the humble and grateful servant of the Subscribers to the Millennial Star.

THE EDITOR.

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THE LATTER-DAY SAINTS'

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No. 1. JANUARY 1, 1846. Vol. VII.

SPECIAL GENERAL CONFERENCE.

Manchester, December 14th, and 15th, 1845.

The meeting was called to order by J. D. Ross, presiding elder of the Manchester conference, who moved that elder Wilford Woodruff preside over this conference, which being seconded by elder A. Fielding, was carried unanimously.

It was then proposed by the president and carried, that elders Ward, Brown, and Walker act as clerks.

The first hymn being sung, prayer was offered up by elder John Banks.

Elder Woodruff then rose and said, that it was with no ordinary feelings that he stood before them on the present occasion. He was labouring under severe indisposition; the spirit was indeed willing, but the flesh was weak; he trusted, however, that the assembly would be as still as possible, while he endeavoured to make a few remarks. He had never seen any period of the church when his feelings were more satisfied than at present, the veil was beginning to be withdrawn and present scenes of glory and intelligence. Every hostile movement of the enemy at first looked dark, but that darkness was quickly dispelled, and brighter scenes of truth were speedily made manifest. The first news of the present movement certainly was like a cloud passing over the mind, which however speedily vanished, and it will eventually result in showing forth the power of God. We wish to lay before you the causes of calling this conference. Our brethren and sisters, the Saints, after being driven from their abodes, and hunted from Missouri, seemed as though they had found a resting place in the state of Illinois; there, by their industry, they had built up a large city and a temple, with several adjoining stakes; but the hand of oppression and persecution is again upon them, and they are compelled, under the alternative of death and destruction, to emigrate and seek an asylum in the wilderness, beyond the Rocky Mountains. Some may suppose that the present removal was a great trial—that is true, but the Saints were the people to endure that trial. The time has come for Jacob to be the head and not the tail. Many have considered Nauvoo as the only settlement of the Saints, but the idea has been too limited. Nauvoo has been a nursery, where the plants of the kingdom of God have been set; but in the course of time those plants want spreading, in order that they may arrive at full growth and proper maturity. And now when the Saints cannot remain any longer, they are willing to go. This is also necessary in order that the judgments of God might be poured out upon that guilty nation that is already drunk with the blood of the Saints. The church must come out from the midst of the Gentiles. Therefore we feel a satisfaction in this. We have built stakes, we are willing to sacrifice and leave them. We have suffered our prophets to be mur-

dered without resistance, and in no case has resistance been offered, save according to law and at the command thereof. We are by no means discouraged, we look upon these things as the fulfilment of the word of the Lord. Next spring will present such a scene as has not been witnessed scarcely since the exodus of the Israelites from the land of Egypt. I am perfectly willing that these things should be, and that America should have the credit of banishing so many of her citizens from her midst for conscience' sake. There is no safety under the government of the United States. It is time to go where we can enjoy our rights, and no longer be hemmed in, but be placed where Jacob's nobles shall be of themselves, and their governors shall proceed from the midst of them.—Jer. xxx. 21. I rejoice, then, more than at any other time. Let America go ahead with her present measures, but let the Saints arise and go out of her midst. If we are called to make sacrifices, the Saints are the people that can make them.

Elder Thomas Ward rose to express his feelings on the present occasion, and though, like brother Woodruff, he was labouring under severe indisposition, he felt also to rejoice in meeting that assembly at the present position of affairs. What had been the proceedings of the Americans towards this church from the commencement? most strange opposition! and in the boasted land of freedom and religious liberty, individuals could be found as candidates for the highest offices of the state, who would seek to gain their position by pledging themselves to exterminate the Saints. And yet, notwithstanding the continued opposition and cruel persecutions the Saints had had to endure, the church still stood a wonder unto the world. It is true the Saints had flattered themselves after their banishment from Missouri, that they had, indeed, found a home—a place of retreat in the state of Illinois; but even in this they have found themselves deceived. And moreover the views of the Saints themselves, with regard to the building up of Zion, had been too limited; many had thought that in a great measure their labours would be over, provided they got comfortably settled in Nauvoo, but the Lord, in his providence, was teaching a great lesson on this important subject. We know that the sacrifice will be very great, and the hardships and trials will be numerous and severe; but the Saints are the people to make that sacrifice and endure those trials; and they will encounter all things cheerfully, knowing it to be the will of God. Strangers may gaze and wonder, but we rejoice at the freedom which lies before the Saints, while this great event gives an additional evidence of the work of God. It is not meet that the Saints should any longer be subject to a government that has neither the power nor the will to protect them, or shield their lives and property from the fury of mobocrats; Providence and circumstances compel the church to come from that Gentile race, to become a people and nation themselves, and to transact business with nations instead of the people that have oppressed us. But there is another subject of great interest and importance that I would refer to, and that is the Joint Stock Company, and there seems to have been a peculiar providence in preparing it, as it were, in time for this grand movement. The Saints, generally, have wondered much that they have not received more information as to what we were doing, but this was at first impracticable, without sending a copy of all our communications on the subject to London. When assembled at the last general conference, the Saints, or rather the committee did well, according to the knowledge they had; but we found a new act of parliament on the subject, which our attorney had only just received, and he was, of course, quite unacquainted with it; however, so stringent were its clauses, that he declined to become responsible for making the necessary returns, which, of course, we have had to make ourselves. And, I rejoice much that we have progressed thus far without mistakes, and I am very happy to inform you that I have brought with me to Manchester the schedule of the deed of Complete Registration. Well, then, beloved friends, by the exodus of the church from the United States beyond the Rocky Mountains, we may be compelled to take a longer route, and sail round Cape Horn, but let the Saints remember that this course is one of the richest for trade and commerce in the world, and while we are gathering the Saints, we shall be able to carry on trade as merchants. I rejoice, then, much in our present prospects, and am convinced that the enemy is assisting, though he think it not, to bring about great good to the church. May the Lord God hasten it. Amen.

Brother Woodruff made a remark with regard to carrying the gospel to the Indians. So long as the Saints continued in the state of Illinois they could not carry the truth unto the Lamanites without exciting the jealousy of the American Government, but now they are compelling us, as it were, to this work.

The representation of the churches was then called for, which were given with one or two exceptions as follows:—

Manchester.—Number of Members, 1844, 46 elders, 99 priests, 57 teachers, 27 deacons. Baptized 175 since April General Conference. Standing good.

Liverpool.—Number of Members, 797, 3 high priests, 33 elders, 41 priests, 22 teachers, 15 deacons. Baptized 102 since April. Standing good.

Preston.—Number of Members, 523, 18 elders, 25 priests, 15 teachers, 4 deacons. Baptized 50 since April. Standing good.

Birmingham.—Number of Members, 727, 1 high priest, 37 elders, 45 priests, 25 teachers, 15 deacons. Baptized 87 since April. Standing good.

Glasgow.—Number of Members, 1181, 1 high priest, 44 elders, 31 priests, 40 teachers, 30 deacons. Baptized 68 since April. Standing good.

Edinburgh.—Number of Members, 418, 1 high priest, 17 elders, 21 priests, 7 teachers, 5 deacons. Baptized 75 since April. Standing good.

Clitheroe.—Number of Members, 314, 14 elders, 23 priests, 18 teachers, 7 deacons. Baptized 21 since April. Standing good.

Bradford.—Number of Members, 303, 1 high priest, 12 elders, 21 priests, 7 teachers, 6 deacons. Baptized 110 since April. Standing good.

London.—Number of Members, 324, 13 elders, 16 priests, 8 teachers, 7 deacons. Baptized 69. Standing good.

Worcestershire.—Number of Members, 247, 15 elders, 19 priests, 8 teachers, 4 deacons. Baptized 41. Standing good.

Leicestershire.—Number of Members, 156, 5 elders, 13 priests, 3 teachers, 4 deacons. Baptized 41. Standing good,

Mars Hill.—Number of Members, 659, 24 elders, 28 priests, 14 teachers, 8 deacons. Baptized 33. Standing good.

Burslem.—Number of Members, 320, number of officers not reported. Baptized 6. Standing good.

Merthyr Tydville.—Number of Members, 193, 11 elders, 15 priests, 14 teachers, 7 deacons. Baptized 187. Standing good.

Captain Jones's Conference.—Number of Members, 5, with very encouraging prospects.

Macclesfield.—Number of Members, 206, 1 high priest, 10 elders, 17 priests, 12 teachers, 3 deacons. Baptized 33. Standing good.

Cheltenham.—Number of Members, 357, 16 elders, 32 priests, 8 teachers, 8 deacons. Baptized 22. Standing good.

Bath.—Number of Members, 116, 2 elders, 8 priests, 1 teacher, 2 deacons. Baptized 28. Standing good.

Bristol.—Number of Members, 91, 1 elder, 5 priests, 3 teachers, 3 deacons. Baptized 11. Standing good.

Carlisle.—Number of Members, 186, 14 elders, 16 priests, 8 teachers, 3 deacons. Baptized 21. Standing good.

Garway.—Number of Members, 121, 3 elders, 10 priests, 3 teachers, 1 deacon. Baptized 11. Standing good.

Hull.—Number of Members, 190, 9 elders, 22 priests, 11 teachers, 4 deacons. Baptized 120. Standing good.

Derbyshire.—Number of Members, 268, 10 elders, 26 priests, 8 teachers, 8 deacons. Baptized 35. Standing good.

Sheffield.—Number of Members, 470, officers not reported. Baptized 90. Standing good.

Trowbridge.—Number of Members, 75, 2 elders, 4 priests, 0 teachers, 2 deacons. Baptized 74 Standing good.

Bedford.—Number of Members, 237, 18 elders, 13 priests, 7 teachers, 4 deacons. Baptized 21. Standing good.

Chalford Hill.—Number of Members, 153, 8 elders, 9 priests, 8 teachers, 5 deacons. Baptized 20. Standing good.

Warwickshire.—Number of Members, 104, 5 elders, 7 priests, 2 teachers, 5 deacons. Baptized 19 in the last three months. Standing good.

Littlemore.—Number of Members, 10, 1 elder, 1 priest. Baptized 3. Standing good.

Ireland.—Number of Members, 52, 4 elders, 3 priests, 2 teachers. Baptized 7. Standing good.

Grand total number of Members, 10,956. Baptized since the General Conference in April last, 1570.

AFTERNOON SERVICE.

Opened by singing and prayer.

The ordinance of the Lord's supper being attended to, elder Woodruff rose to state his motives for leaving England. His family were scattered; he had one child in the State of Maine, and an aged father and mother in Connecticut, and another child in Nauvoo, he could not think of the church leaving the United States, and these portions remain ungathered. If Israel was justified in taking up the bones of Joseph, surely he was so in taking his living father and mother and children from the midst of Babylon. It was therefore a sense of duty which called him away, and caused him to bid farewell to his friends in this land. It will of course be necessary for this conference to take a vote on the presidency in Britain. My return is hastened, the work is hastened. It has ever seemed to me that the Lord has driven me onward in his work. I have, comparatively speaking, been compelled to do the work of five years in one. I have printed the book of Doctrine and Covenants also the Proclamation, which would not certainly have been done, had not circumstances and the schemes of the enemy prompted it much sooner. I have visited many conferences, but not so many as I could have wished. I have inquired of the Lord respecting my departure, and I can come to no other conclusion than to adopt this course. I feel now that the time has come, after travelling 60,000 miles, and crossing the ocean three times, to go and gather with my brethren. There is strength in Britian and in British laws. That day is past in America. I am an American citizen and have a right to speak my sentiments; so long as you are protected by British laws, and are afforded equal rights with her other subjects, I say respect those laws, and be subject unto them. I love the land of my birth, and I love her laws, but not the mal-administration of them, for many of her rulers, are guilty of great injustice towards the Saints, and the judgment of God hangs over them. I hope then, that what I have stated will suffice in justification of my leaving you. It will, therefore, in the first place, be my duty to adjust matters with regard to the presidency, and I feel to recommend to your notice elder Reuben Hedlock to preside over the church in Britain, which was unanimously carried.

Elder Woodruff also recommended elder Thomas Ward as his first counsellor, which was also carried unanimously.

Elder Woodruff said he had another proposition to make with respect to another counsellor. He had asked the Lord upon this subject, and he would nominate elder John Banks to act as second counsellor unto the presidency, which was carried unanimously.

Elder Woodruff remarked that we had been expecting elders who had received their endowment to arrive in this country, but they now might not come, but probably go to the seed of Jacob in the West; but I trust there is sufficient wisdom and talent here to carry on the work. It is for you to rise up as men of God, that your course may be onward and increasing. Remember that the kingdom is rising in the West, that their eyes will be upon you, and their ears to listen to the report of your welfare. We have to lead the people there, and we have a great work to do. I remember the words of our beloved prophet; on one occasion he said, "I have one of the most important proclamations to make to you that God as yet given: as soon as the elders get their endowments, they may go both through North and South America, and build up stakes of Zion, as far as doors are open." We now leave the temple and city, as a stake and a monument of the industry and sacrifice of the Saint, at least until the indignation and judgments of God are past over. Any nation acting as America has done, in withholding justice, in refusing to defend her citizens from violence and death, will be punished, and is ripe for the judgments of God; and rest assured, brethren, that the church in the wilderness will look unto this portion of the church to assist and uphold them.

Elder Thomas Dunlop Brown then read a recommendation, that elder John Halliday preside over Bristol, Bath, and Trowbridge, and that elder Westwood labour in connexion with him. Carried.

Also, that elder George Halliday labour in connexion with elder Johnston, in the Cheltenham conference. Carried.

Also, that brother Henry Arnold preside over Mars Hill conference. Carried.

Also, that the branches connected with the Worcestershire conference, situated in Oxfordshire, be joined to the Warwickshire conference.

As the number of officers present had been omitted in the morning, it was then called, when the following appeared to be present.

President Woodruff, and his counsellors Hedlock and Ward; 1 patriarch, 10 high priests, 5 of the quorum of seventies, 72 elders, 61 priests, 20 teachers, and 10 deacons.

The meeting was then closed by singing and prayer, and adjourned until evening.

EVENING SERVICE.

Opened by singing and prayer, by elder W. Walker.

Elder Woodruff then rose to lay his own individual case before the meeting. Many inquiries had been made about emigration, and other things. I have a subject to lay before the meeting concerning my leaving. I wish to say that since I have been in Liverpool, I have been engaged in publishing the Doctrine and Covenants, and the Proclamation. The Hymn Book had been published before. I cannot feel to leave without settling my accounts honourably; no one shall say that we do not do justly with all men. We have on hand some 1500 Hymn Books, some 700 or upwards Books of Mormon, and about 2000 Covenants. I have about fifteen days to arrange matters in. By letter, received from Brigham Young, they determine to deliver the entire people, who will number at least from fifteen to twenty thousand souls. These have to be provided for with food for some twelve months, waggons, &c., and means to travel, and it will be a mighty struggle to deliver all the people, but they have determined to make the sacrifice. In Missouri, when the edict went forth for the extermination of the Saints, multitudes sacrificed all things, in order to assist each other. We want the Saints in Britain, therefore, to assist us in this migration. The temple has yet to be finished, and until the spring the tithing will be gathered, and I should be glad to take as much with me as I can. Perhaps our friends may say, that there have been a many calls for money, and so has it been in America, there has been a continual drain upon the Saints, by the many vexatious lawsuits which they have had to meet, as well as other things. The British Saints have come forward nobly, when called upon to assist the brethren in the building of the Temple. Some £220 has been donated since we called for assistance for the bell and clock; this is well, and I feel convinced that you will continue your efforts. I should wish the Saints, during the winter, to continue their exertions, when, afterwards, there will not be the same call upon their benevolence. It will be evident to all, that with the quantity of books on hand, that we should be glad to dispose of some of them, and the authorities in Nauvoo wish us to procure all we can on these things, and if any will loan money on the books, the presidency will refund the same, as soon as the necessary bills thereon are discharged. I now call upon the Saints, in the name of humanity, in the name of the Lord, and in the name of a suffering people, if there are any that can assist to do it—if any can lend money on our books to do it, not for any individual profit, but to assist in the great work that lies before us. And again, if any wish to render me any personal assistance to enable me to carry my family from the east to Nauvoo, to procure me a waggon and team, and necessaries for the journey, it will be most gratefully received, and as a servant of God I make this appeal, and leave it with you to act upon such measures as you think fit, and God will help you according to the extent of your means and intentions in aiding his great work.

Elder Samuel Downes rose to say, that he had listened with much interest to the remarks that had fallen from the presidency this day, and it was very evident that our brother Woodruff will be called upon to assist others, as well as to have many privations to endure. He will undoubtedly want assistance. It has been thought

that we cannot do a great action, but it is a mistake, for I know that the Saints are the noblest people on the face of the earth; and my firm opinion is, that if not another were to be baptized, that the Saints would be enabled, by the blessing of God, to carry out all his great purposes, not waiting for others to assist, or for God to work a miracle to assist them. I would ask the Manchester conference, if they would like our brother Woodruff to go without our assistance? We have raised large sums of money, and now is a more important time than ever. Can we not, in the Manchester conference, pledge ourselves to raise £30 towards the removal of brother Woodruff? I cannot do much, but I will work a little on the principle of faith, and though I cannot tell where it is to come from, yet I will give £5 if the Manchester conference will give the other £25. I feel persuaded, too, that anything given to brother Woodruff, more than what he necessarily requires, will be freely given to others. He therefore moved, that the Manchester conference raise £30 for this purpose.

Elder John Druce seconded the motion.—Elder J. D. Ross rose to support the motion, and remarked that the brethren were always ready to assist, he knew it from his own experience, he had partaken of their liberality, and he trusted that they would prove that they were determined to assist in the work of the Lord, they had but to reflect upon the journey, and the importance of the present movements and he knew they would respond to it heartily.

The motion was then put to the meeting by elder Samuel Downes, with the addition that if there were any overplus, that it be given to assist in the removal of elder Clarke and his wife. Carried unanimously.

Elder Thomas Wilson stated that the Liverpool branch had agreed to give to brother Woodruff ten pounds. After some further remarks he sat down, supporting the motion.

Captain Jones remarked that he had seen these brethren leaving their property and paying their money out on the road in their flight from Missouri. Both of them had sacrificed their houses and their property beforetime, and what for? To come here to proclaim the gospel; we were therefore but giving them back what was their own.

Elder John Banks expressed his satisfaction at the liberal manner in which the Liverpool branch had come forward, though he could but expect it, as they had always done so. Edinburgh and Glasgow have determined to furnish what they can. He looked on the elders around him, and he was afraid that they would take offence that we only talked of Liverpool and Manchester in this work, and he would suggest that they also have the privilege of assisting in this work.

Elder J. D. Ross remarked that we had many Saints from other branches here, and would desire that they also have the privilege of aiding in the same work, and not by the exercise of faith alone, for it was by faith and works that we were to accomplish all things. We see a man in a boat, with a couple of oars, we will call one faith and the other works; now if he sets to work with the oar of faith only he is not likely to reach his destination, but will find himself pretty near the same spot; so also if he works with the other oar without faith; but it is only when both are conjointly at work together that the object is accomplished. I would suggest that elder W. Walker be appointed treasurer for this purpose.

Elder Thomas Ward rose to speak on the subject. He did not much like the subject of begging, but he had never been in circumstances like his brethren. He had not endured the Missouri persecution, neither were there many before him that knew what it was to be driven from the comforts of home before a lawless mob, suffering all manner of hardship, cruelty and death; but he fully supposed that if we were to change places with our brethren, we should feel exceedingly interested in the present motion; and when we considered how much the church in the West had to accomplish, we must be persuaded that they would be glad to get all the assistance that they could; he therefore most heartily supported the motion, and recommended that the delegates from the various conferences on their return lay this case before their respective conferences, and that they also have the privilege of assisting in the same. He sat down heartily supporting the motion, and doubted not but it would receive the warm support of all the honest hearted in the Church.

Elder Druce remarked that brother Banks had given a hint, brother Ward had spoken out, but he would make it as a motion that the brethren lay this subject before their respective conferences, and make the necessary returns with all possible speed. He looked at the trials, which they who now went forth into the wilderness would have to endure. We are sending out men to build up, and establish a place for us, they go in the heat of the day to labour, and if we be united and assist them, we shall benefit them and ourselves.

The motion was carried unanimously.

Elder Charles Miller said they had not been behind in Bradford—they had determined to present to elder Woodruff the sum of £5, and he felt persuaded that others would do likewise

Brother Woodruff remarked that the exhibition of liberality manifested called forth the gratitude of his heart, and he hoped that the Saints would not forget brother and sister Clark, who had suffered very much in the cause of truth, and were worthy.

Elder Hedlock then rose to speak on the subject of emigration. He was much pleased with the spirit of liberality that had been exhibited, for he knew that it would be much needed, and whatever was done, he would wish it to be done as speedily as possible between now and the first of January. He wished the Saints to understand the position in which the church was situated in Britain. The Saints in America must either flee or die, or otherwise resort to the force of arms in their defence. He rejoiced that the Saints had decided to go into the wilderness rather than shed blood in their own defence. When we consider that to the church is committed a dispensation of Christ, that they have the authority of the holy priesthood, it gave him much satisfaction to see that they were willing to submit to the hardships they must encounter in order to enable them to accomplish the great work of God. He knew something of the labour they would have to pass through, before they procured themselves homes, and before they could reap the the fruits of the earth for their support, and however hard the lot of English Saints might be, he could not but contrast their situation with that of their brethren in America. We would then assist the brethren by pecuniary aid, and by loans upon our works. The Joint Stock work would now come into practical operation, and we should be enabled to assist the Saints in their new home by carrying out to them machinery, and implements of husbandry; at the same time that we shall have the chance of opening a channel of commerce between them and this country. Shall we then give up, and declare we are weary in well-doing. No, no. Union of effort will now yield us a glorious triumph. Nauvoo has been the desire of many, but we find that the church is compelled to say, "give place, that we may have room." The whole land is Zion. The expenses to go by way of Nauvoo to the West would be much greater than to reach their destination by sailing round Cape Horn. Many, no doubt, have been making preparations to go to Nauvoo in January, now they were disappointed, and would have to tarry for a season. October will be the best month to leave this country, when he trusted there would be a company to go, whose presence would cheer the hearts of the Saints when they arrived upon that coast. The first trip might not be so profitable, but would, no doubt, pay; he therefore would encourage the Saints to endurance and patience, and the present difficulties and trials would be overruled for the good of all.

The meeting being closed by prayer, was adjourned until Monday morning, to assemble again in the Bridge Street Room.

Monday, December 15.

The Meeting being opened by singing and prayer, elder Thomas Wilson was chosen clerk of the conference, in the room of brothers Brown and Walker.

The case of James Galley, of Macclesfield, late presiding elder of that conference, was then brought before the meeting. Abundant evidence having been adduced that he was not a true believer in several of the great principles connected with the work of God in the last days, and the counsellors to the presidency having given in their opinions upon the subject, he was cut off from the church by the unanimous vote of the conference.

Brother Woodruff rose to remark that, as brother Dan Jones had been sent on

a special mission to Wales, by brother Joseph when living, he wished to see that appointment acknowledged by this conference; he considered it but just, and highly important, as brother Jones was the only person we had in this country who could speak, read, write, and publish in the Welsh language, he therefore proposed, that he receive the sanction of this meeting in his appointment, and that he preside over the churches in Wales, subject, of course, to the presidency in England. The motion being put was carried unanimously.

Elder Charles Miller rose to state, that in their deliberations in council, they had felt a strong desire, that this conference should give a written recommendation to brother Woodruff to take with him, testifying of our approbation and satisfaction with his labours since he arrived in England. Carried unanimously.

Elder Hiram Clark having presided over the Staffordshire conference, and being about soon to leave for America, he proposed that a successor be appointed, and he would move that elder John Mason be appointed to preside, and that elder George Simpson act as his counsellor. Carried!

Elder Ward made some encouraging remarks on the Joint Stock Company: noticed the providential rise and formation of the same, which, no doubt, would be fully completed to be made applicable to the present and coming emergencies of the church. Apologizing for his introduction of it at the present time, he sat down, when the business of the conference was resumed.

Elder Slater being about to leave for America, it was proposed that elder Thomas Margetts preside over the Leicester and Derbyshire conferences, and elder Wm. Cartwright act with him as counsellor. Carried.

Elder Charles Miller proposed that as there was an extensive field of labour in the Bradford conference, that elder Paul Harrison preside over Leeds, as a branch in the said conference. Carried.

It was then moved that Wapload, Mountain Chapel, and Holbeach, be organized into a conference under the name of the Boston conference, and that elder George Eyre preside over the same. Carried.

It was then moved and carried that elder George Robins preside over the Hull conference.

It was then moved and carried that elder Charles Phelps preside over the Isle of Man, and a part of North Wales, formerly the field of labour of elder Thomas Wynne, under the direction of the presidency in Liverpool.

It was then moved and carried that brother Jackson preside over the branches of York, Croole, Goole, and Rowcliffe in the Hull conference.

Proposed and carried that elder Brammer go to preside over the branch in Coventry, under the presidency of the conference.

Moved and carried that elder James Bayliss who had been labouring for two years at Littlemore near Oxford, that he remove to Cheltenham and labour with his hands for the support of his family, assisting in the ministry as the presidency there shall direct.

Elder Ward then laid the case of the debt incurred by a law-suit in the Cheltenham conference, before the meeting, urging the assistance of the Saints, proposing that the delegates lay the same before the churches on their return home, and also that elder Johnson have permission to visit other churches to raise funds for the liquidation of the same. Carried.

It was also moved and carried, that elder Peter M'Cue of Glasgow, preside over the Saints in Ireland in connexion with the Glasgow conference.

Also, that brother Job Salter go and labour at Chapel Allerton, in the Chalford Hill conference.

Also, that brother Moore, of Prescot, be ordained to the office of priest.

Elder Amos Fielding then rose to remark upon the Joint Stock Company. He referred to the general small origin of great actions and enterprises; he alluded to the case of an individual who commenced by using the adze in a ship-building yard in the small port of Whitehaven, who started business with a solitary schooner, by prudence, wisdom, and industry, becoming one of the first houses in Liverpool, who owned more ships than there are days in the year, until it had become proverbial that whatever wind blew it was impossible to blow wrong for them, and he deduced from this illustration what might be effected from the combined wisdom

and intelligence of the Saints, under the blessing of Almighty God. He referred to the passage round Cape Horn, to the facilities afforded for trade, hinting at the probability soon of there being a shorter passage, &c. It would be impossible, at the present, to follow our beloved brother through his very interesting, encouraging, and manly address, full of humour as it was, and delivered through his stentorian lungs with a point and force that will not soon be forgotten by any that heard it.

It was moved and carried, that elder Henry Cuerden, labour in Scotland, in connexion with elders Peter M'Cue and John Banks, as the case may be.

Elder Woodruff remarked that if any friends wished to send monies, &c., to their friends in Nauvoo, if they would have them duly made up, stating their contents, he would faithfully deliver the same to the respective parties.

It was then moved and carried, that elders Clark, Stratton, Sheets, and Slater have a recommendation from this conference to the authorities in Nauvoo, of their faithful labours while in this land.

Captain Jones then rose to remark on the new route to the west, by Cape Horn. He considered it strange that a son of Neptune, like himself, should be found upon that platform; it had been thought strange of old, that Saul was found among the prophets, and he considered it so that a sailor of the five oceans should be found that night amongst the sons of God in the last days. He stated that the passage round Cape Horn was by no means the bugbear it had been represented. Seamen had been wont to go too far to the southward, when, by approaching near the shore they avoided the rough weather which they had dreaded. There was also the passage through the Straits of Magellan, which would save some thousand miles, and which was neither dangerous nor difficult. He considered that the present movement of the church, in connexion with the labours of the Joint Stock Company, would work out a temporal salvation of the Saints, which until now they could not have foreseen. The Captain enlarged on a variety of subjects in his usual very interesting and clear manner, much to the gratification of all present.

Elder Hedlock spoke at some length on the subject of emigration, and the expenses, &c., which will, no doubt, be given hereafter, for the benefit of the Saints. He also moved, that the Saints in special general conference, assembled in Manchester, on the 15th December, 1845, deeply sympathize with the Saints in Nauvoo and the United States, in their oppression and exile, and do unitedly agree to assist them so far as in our power before brother Woodruff leaves, and after, by sending such supplies as we can command that are necessary to commence a settlement in the wilderness. Carried unanimously.

Elder Woodruff made some remarks on the exodus of the Saints from among the people by whom they were surrounded, to a land of which they knew but little, and he trusted, that in their struggles, they would not be forgotten by the English Saints. He knew that he was surrounded by honourable men and noble spirits, and he hoped they would do their utmost to uphold the presidency in this land after his departure, as well as the presidents of conferences, councils, and branches; he prayed that God might bless them and prosper them in their labours; he trusted they would ever seek for and hearken to counsel, and not be led astray by the devices of the evil one; remember that order is the law of heaven and of the kingdom of God, and we must seek to be fed through the head and not through the feet; let them take heed then that they be not ensnared; or because some woman had got a peep stone, and was picturing some great wonders, or may-be a priest had healed one that was sick here, and another there—let not the elders run after these things—such things were not given for the government of the church; it is to your presiding elders, and to your councils, that you are to look for direction and guidance. Healings and tongues are good; interpretations are good; so are visions, dreams, and prophecies; but everything in its own place. Satan would on many occasions tell them a great deal of truth, until he had lured them into confidence, when they would find themselves in darkness, and wandering from the truth. He exhorted them, one and all, to avoid these things, and seek for instruction through the channel in which God intended to give it. And furthermore, before he sat down he would exhort the elders and others, by no means to meddle

with the sects and systems of the day, they had done enough at this, and he exhorted them to adhere to the proclamation of the first principles of salvation, and God would crown their labours with success. He then referred to a probability that he was in England for the last time, that he might not again see their faces in the flesh; but he prayed that all might be kept faithful to enjoy that rest which remaineth for the people of God. Amen.

A hint was then given by one of the brethren, that in their commuications with the presidency they send a postage-stamp when they wish an answer, as the expense incurred at the office in Liverpool was very great.

A vote of thanks was then given to elder Ward, as the editor of the LATTER-DAY SAINTS' MILLENNIAL STAR, for his valuable and instructive labours in that department.

A vote of thanks was then given to the officers of the Joint Stock Company.

The meeting was then closed by prayer.

W. WOODRUFF, President.
T. WARD, Clerk.

TO THE SAINTS IN GREAT BRITAIN, GREETING.

Beloved Brethren,—I feel it a duty devolving upon me at this important period of the church of Latter-day Saints, to address you, through the medium of the STAR, upon the important position that the church in Britain holds in connexion with the church in America at this crisis, and the necessary steps to be taken by us that we may facilitate the building up of the kingdom of God in these perilous times when men's hearts fail them; looking at those things that are coming upon the earth, and how we can be instrumental in assisting the spread of the gospel among the nations.

As duty calls our beloved brother Woodruff from the presidency of the church in Britain, to join his brethren in their exodus from the United States to seek a home in the wilderness, that they may rest from mob violence and oppression, and from an unprotecting and oppressive government.

It has again fallen to my lot, in connexion with our much esteemed brethren Thomas Ward and John Banks, to preside over the church in Great Britain, and I truly feel my incapability to discharge such an important trust, and to follow, at this present crisis of the church, in the footsteps of president Woodruff, whose experience and opportunity in acquiring a knowledge of the principles of salvation, has far exceeded mine, and whose standing in the church merits our confidence and an united observance of his council. In discharging the duties of my office I rely wholly upon the Spirit of God to guide into all truth, together with the wisdom and experience of those who are immediately associated with me, and the united efforts of the officers and members in their respective callings in the church, to maintain that order and union of effort for the well-being and up-building of the church of God, that should always characterize the Saints of the Most High. I shall at all times endeavour to maintain the organization of the church of God, as organized by Joseph Smith, sen., and Joseph Smith, jun., Sidney Rigdon, and F. G. Williams, in the house of the Lord in Kirtland, state of Ohio, on the 6th day of April, 1836, according to the wisdom and revelations of God, through Joseph Smith our late prophet, and uphold the twelve apostles as his legal successors, according to the order of the holy priesthood, and sustain all the authorities of the church in their respective offices and callings, and study the well-being of all the members; and I feel assured that the presidents of conferences and branches, and all travelling elders and Saints in Britain will unite with me in bearing off the kingdom of God in this land to his honour and glory, and the salvation of all its

members. While all men's hearts are failing them for fear, and a gloomy foreboding of events hang over the nations of the earth, and the great men, the rich men, and the kings and presidents of the earth are at their wits end to know how to devise regulations and laws to meet the crisis of events that present themselves on every hand—the Saints are not without their forebodings as to the future, for the hand of oppression and mob violence, and the refusal of the government of America to protect its own citizens, has brought a change of circumstances and prospects to the whole church; and the only alternative left for the Saints in America, is to defend themselves against a lawless mob, led on by priests and evil designing men, or to remove into the wilderness out of the way, while the Lord pours out his judgments upon the people that refuse the gospel of Christ. Were they to choose the former they might defend themselves at the expense of thousands of lives, while by chosing the latter, they will save bloodshed and maintain the order of the church, and plant themselves in a land free from mobs, and form a nucleus around which may gather all the honest in heart, where they can keep the law of God and become a great and mighty people, and be in a position more preferable for the spread of the gospel upon the islands of the sea, and the remote nations of the earth. I am aware that the proclamation of the twelve apostles declaring their intention to remove the entire church, amounting to near 30,000 souls, from the state of Illinois and other states, in the spring of 1846, has caused a deep sensation throughout the whole church, at a time when all the Saints, by their exertions, had succeeded in the midst of poverty, vexatious law-suits, mobs, and murders, in raising a city, and cultivating extensive farms (sufficient to support a population of 20,000 inhabitants) from the state of nature, and who, by industry and the liberality of the Saints, had erected a house of worship to the honour of God, where all expected to receive the blessings of the holy priesthood—where the Saints scattered abroad intended to gather together and enjoy the benefit of their labours, and worship God according to the laws of heaven; and at the moment the feeling forces itself upon the minds of the Saints that their hopes and expectations are lost, and that they are cut off from the gathering, and deprived of their labours, and blessings, and enjoyments of the same, at a time when their expectations were about to be realized, and hundreds were preparing to join their brethren who had gone before them, to assist in preparing a home for their friends. The British and American Joint Stock Company being nearly completed, and ready to commence operation in trade for the benefit of the church and its members, by establishing manufactories to give employment to the poor on their arrival at their destination, and open a trade for the benefit of the Saints in both countries, was a matter of great importance. But let the Saints be faithful and they shall yet realize their expectations, for at this important period in the history of the church, it becomes the duty of every Saint in Britain to rise up in the spirit and power of God, and in the faith of the gospel of Jesus Christ, and maintain the order and organization of the church, and sustain the twelve apostles who are struggling with opposition of every kind, and lend a helping hand to the Saints in America in this hour of trial. While we have our homes and firesides to comfort us, remember that our brethren are journeying on the wide prairies, enduring the inclemency of the weather, during a journey of about 1500 miles, and will have to build houses before they can inhabit them, and cultivate farms before they can reap the fruit thereof.

Were the objects of the church only of a worldly nature, and the blessings to be enjoyed only of this life, we might despair of success, and ere the church had endured so much persecution have abandoned the idea of gathering together of the Saints, and ceased to build the temple of God. But when we consider that the objects of the church are of a more noble and glorious nature, and that through obedience of the gospel, we have the testimony of the spirit of God to witness to the truth of the fulfiment of ancient and modern prophecy, and that God has spoken from the heavens, and has sent forth a message to the nations of the earth to repent and prepare for the second coming of the Son of Man, and commanded his servants to go and preach the gospel, first to the Gentiles and then to the Jews, that Zion and Jerusalem may again be built up, and his covenant made to Abraham be fulfilled in the salvation of his people. Having engaged in so glorious a work, with the word of God pledged that his kingdom set up in the last days shall not be

destroyed nor given to another people; and while he is at the helm, let not the Saints despair nor be discouraged, but let the Saints trust in the arm of Jehovah, and let our faith be centered in Him and there is no obstacle but what we can surmount if we are united. And although we leave the temple of God for a season as a monument of the industry of a persecuted people, we leave it in the hands of God, and go forth to the wilderness where a more extensive field of labour opens before us—where there is more room to settle the people of God, out of the way of mobs and persecutors. Here the Joint Stock Company can exert their nerves more extensivly and to a greater advantage, by erecting manufactories to assist the poor, and by sending ships to all parts of the world, conveying the gospel to them and gathering out the Saints.

Let the members of the Joint Stock Company now do their duty and we will soon have ships sailing on every ocean, and the islands of the sea will hear the sound of the gospel, and the north will give up, and the south keep not back, and we will bring the sons and daughters of God from the ends of the earth. When we behold the magnitude of the work, we find that the state of Illinois would not hold them; but when settled in the west there will be room enough. The emigration of the Saints will be stayed only until next September, and I would recommend the Directors of the Joint Stock Company to purchase a ship as soon as possible, and to fit out a company of emigrants, together with articles of trade suitable to the South American trade, and necessaries for the Saints in their new home; and on the return of the ship to bring home a cargo for the church. By carefully managing, all the poor may go and join their friends sooner or later. I would also recommend, that we commence trading wherever we can advance the amount of capital of the company, for the benefit of the church, for the time has come, when we as a church need capital, in order that we may carry on the work of the Lord.

Let the funds of the company on their complete registration be paid and deposited in the bank, until such times as we can use them for the benefit of the company and the promotion of the work of the Lord. Let the presiding elders of conferences and branches of the church in Britain, together with all the Saints, rise up and magnify their calling, sustain each other, and maintain the order of the kingdom of God committed to their charge. Suffer not strange spirits to creep into your midst.

Let the Saints who were intending to emigrate to New Orleans prepare to go next September to California. The expense will be more than to Nauvoo, but cheaper in proportion to the distance. The expense will be about £9 each adult, including all provisions for six months. Infants free.

In the fore part of January I shall issue a circular, containing a review of the persecutions, and a description of Oregon and California, together with the necessary articles to take with each emigrant, and a list of provisions and expenses of a journey to that country.

Praying the Lord to bless the efforts of his people to promote the latter-day glory, I remain, dear brethren, your humble servant,

REUBEN HEDLOCK.

IMPORTANT NOTICE.

President Woodruff having now made arrangements to leave this country on or about the 12th of January, it is necessary that parties having business to transact with him, will please to attend to it at the earliest possible period, as there is every probability that he cannot receive communications after that date.

Any letters, with remittances for friends in Nauvoo, entrusted to his care, will be duly and punctually attended to.

Latter-day Saints' Millennial Star.

JANUARY 1, 1846.

MOST periodicals of the day, at the close of the year, are apt to take a retrospective view of the past, and in some measure to anticipate what will characterize the eventful year about to be ushered in.

We need not, however, enumerate the events that have marked the history of the church of Christ during that period; to every true-hearted Saint, the events that are passing roll not onward in their course without his notice; they are to him as so many road-marks that mark his progress in the path of truth, whilst, at the same time, they are as an index in regard to the whole work of God.

Man sees not as God sees, and it is only when events have transpired, when measures are determined upon, that we behold the finger of God in it, and rejoice with our whole hearts at those things, which, in their first aspect, appear big with evil.

Thus it is at present, we may truly say, with the church of Jesus Christ of Latter-day Saints: we behold the results of the wickedness and imbecility of the United States' government, in withholding the common rights of humanity, and the protection due to all her citizens, from the Saints, to be calculated, notwithstanding the interests and purposes of the wicked, to be for her good.

In the first place, by opening to the understanding a clearer view of the important position which the church occupies; and, secondly, by thrusting them out from Gentile thraldom, to occupy their right position among the nations of the earth, and diffuse around them, to the seed of Jacob and to the world, that testimony which must be heard before the end comes.

One thousand eight hundred and forty-six, then, bears promise of being a most eventful year for the church of Christ.

Will the Saints be prepared for it? We think that we can fearlessly answer this question, and say, THEY WILL!

We would wish to be understood, that we mean the truly honest in heart, and not any one who cherishes the spirit of apostacy and rebellion; such characters the fire of persecution will consume, and the confusion of events overwhelm with destruction. Not so with the true people of God. The coming year that approaches them, dawns upon the Saint, flashing with corruscations of great events to come—the exodus of the people of God from the territory of the United States—the present political aspect of affairs, all intimating a day of trial and trouble to the nations, and to the Saints a day of watchfulness and triumph.

Gird up, then, the loins of your mind, hoping unto the end, and God will bless you, and great shall be your reward in the world to come. Amen.

We cannot close our remarks at present, without referring our readers to the minutes of the conference, in our present number, and especially to the very encouraging position of the church, at the present time, in the British Islands.

We find, by as correct an estimate as we have been enabled to make, that the number of members is 10,956, whilst the number added by baptism since the

general conference in April last is 1,750, exceeding in eight months several former years!

In our capacity as editor, we feel to thank the purchasers of the STAR for their patronage, and pledge ourselves, in the momentous period approaching, to afford them all the information we can obtain in reference to the church in the west, to the proceedings of the Joint Stock Company, as well as such necessary geographical and other instruction as the advancing circumstances of the Saints require, and which may be more or less beneficial to all.

Praying that the blessing of God may be with us in our labours, and with the Saints throughout the world, we conclude by wishing to every one worthy thereof,

A Happy New Year.

NEWS FROM OUR MISSION IN THE PACIFIC.

Dear Brother Young,—I wrote you a long letter while on the passage and closed it at this place, and gave it to brother Grouard, requesting him to forward it to Tahiti; but he heard me read the letter, and he made objections to some of it, for I had expressed my feelings pretty warmly respecting some of the officers and passengers of the ship. I told him if he had a mind to copy the letter and leave out those harsh sentences he objected to he might, but send me the original by the first opportunity. I have received a visit from him within a few weeks; while here I asked him about the letter. He told me he had written you a letter in his own name, but he said nothing about mine, nor did he bring it to me. What his objects were in so doing, are best known to himself. But as I have mentioned in several letters that I had written to you, I thought it proper to give this explanation that you might know the reason you had not received it.

When I came here, I found four Americans in company about to commence building a vessel. They were then gathering materials from the wreck of a French ship, that had been cast away here a few months before. They soon after employed three foreigners to help them; two Americans and one Scotchman. To these I commenced preaching, and in a few weeks I baptized six of them, and the seventh requested our prayers. But as he has been an old resident among these islands, he at last boldly confessed that he loved lewd woman and rum too well to give them up yet, and he would run the risk a little longer; though he does, and always has, treated me with much kindness and generosity. They have got along very well with their vessel; her frame is all done and ready for planking, and they have got above half of them sawn, and will soon accomplish the other half.

She is built of tamana wood: this is a species of mohogany, and is very durable. She is modelled for a staunch fast sailor of about one hundred tons burthen. Their skill in ship building has by far surpassed my expectations. They are anxious to know what you would advise about her; whether to sell her after we get to Columbia river, (for we expect to go home that way; several of them have native wives that belong to the church, and they all wish to go to Nauvoo, and we think that will be the nearest and best way home,) or to keep her in the church to aid the spread of the gospel in the Pacific, and the gathering of the saints from among these islands.

The Lord has greatly blessed my feeble efforts to spread the gospel. I have baptized fifty-seven persons on this island, and they are all here now but one; he went to Tahiti.—among them are the queen, who is heiress to the crown, a deputy king and his wife and daughter, a girl about fifteen, the head chief and his wife, these are adopted parents to the queen, and several of the subordinate chiefs: so you see the reins of government are within the church, and it has blundered me into a very awkward positon, for if you will allow me to speak jestingly, I am *prime minister of the island* My counsel is sought for in most law cases, though it is my endeavour to keep clear of them as much as possible. But there is a pack of outlaws of both sexes that make much disturbance, and when I am on an opposite side of the island, they will come there sometimes at midnight and wake me to know what to do.—But as the Mormon influence on this island is already exciting the jealousy of some Mormon-hating ship masters from the United States, I think it wisdom to keep clear of their laws as much as possible; at any rate I think I have nothing to do with them, and I often tell them I did not come here to make laws or to see them executed, but to preach the gospel of our Lord and Saviour Jesus Christ; and when I had done that I had discharged my duty, and those that come into the church will have to be ruled by the laws of the church, and this is the end of the matter: but I am not allowed to rest here, and so I have to do the best I can. But a little advice from you on all of these subjects, I can assure you, would be very acceptable.

Will it move a feeling of compassion for us, when we tell you, that neither of us have received a word from any of our friends in America since we left there? Surely, can it be that we are forgotten by all? We did every thing, I thought, that we could do, before we left New Bedford, to have the brethren there forward letters to us, and we have been away nearly a year and a half, and not a word yet; and ship after ship has been here direct from there, and not a word from anybody but Mormon eaters, and they have news enough for us: such as "Joe Smith is dead," and "Daniel Butler has denied the faith, and gone back to New Bedford, and "the church is all broken up and going to the devil." But all the satisfaction such fellows get from me is, that if one-half of the church is shot and the other half have denied the faith, *I know the work is true*, and, by the help of God, I am determined to make all the noise I can about it, and spread the gospel to the ends of the earth, the Lord giving me time and strength to do it.

Though, by the by, I am happy to say that, not all that visit here are not all of this caste, though there are some noble exceptions. While brother Grouard was here, we were visited by a ship called the Caroline, Capt. Daniel McKenzie, of New Bedford, and he was twenty-eight days from the Sandwich Islands; while there, he was much at Dr. Winslow's, one of our fellow-passengers on board the Timoleon; they had received a letter from me a few days before, in it I had given a sketch of my success here, and also spoke of the English missionaries—their visit here—my bearing testimony to them of the truth of this work, &c. &c.

He had read the letter, and hearing my name, (as he said) often mentioned by the Dr. and his wife, it had created an anxiety in his mind to visit this place. I found him to be the most agreeable, intelligent, and interesting shipmaster that I was ever acquainted with. He stayed several days, and said he should have been glad to have staid a month. He is a religious man. We investigated the latter-day work considerably; he was much pleased with it, said it was the most like the gospel of Christ of any creed he had heard of yet, and he was determined on investigating the matter more fully. I let him have the last Book of Mormon I had to spare, the last Voice of Warning, and the last O. Pratt's pamphlet.

If I get no news from home till the vessel is gone, I take it for a sign that my mission is up, and that I am at liberty to go away in her, and scramble up what I can to go with me. I know that Brother Rogers is head of the mission, and that I am to obey him; but I have not had a letter from him in six months: but I have often told the people that there would an elder come to take my place, and they are depending on my word, and I do not like to disappoint them.—They often ask if you will send a man like me, I always tell them that I hope they will send a man that they like better. They would like a friendly, candid, virtuous man; bad as they are, they will reject any thing like licentiousness in the conduct of an elder—such an one they would soon banish from the island. It is but a small part towards making saints of them to get them no farther than to barely baptize them. They are so established in their old sinful practices, that like the children of Israel that went out of the land of Egypt, they that were twenty years old and upwards never reached the promised land, (two excepted.) But still, I know that faith and patience work wonders and I am not yet discouraged.

Perhaps you might ask how I get along in the language? I would answer, that I can explain almost any passage of scripture after a fashion; but their language is so deficient, and the translation of the Bible is so imperfect, that it is hard to make them understand the plan of salvation. I honestly believe that all that has been done by the English missionaries, has been done, not with an eye single to the glory of God, but with an eye single to the lining of their own pockets. They have not less than three editions of the Tahitian Bible and Testament, and now they are gone home for the fourth. The people on this island have to take the first edition (which they call the best) to translate the last by, or they cannot understand it; and every new edition they raise on the price; the last are two dollars apiece.—What knowledge we have obtained of the language is by hard study, and not by the "*gift of tongues.*" And I can tell you, that those that are sent to people to whom they can preach in their own language, get rid of a job that we have to contend

with, that I can assure you is by no means an agreeable one. But I feel to thank the Lord, for we have been helped—and are getting along pretty well. But I think elders that are sent to preach where they have to acquire the language first, should be young men, for they generally learn easier than those who are past the meridian of life. I think that if I ever again get where I can travel and preach in the English language, I shall know how to prize such privileges.

These islands are a great field of labour: there are also some groups of islands to the eastward of these, that can read the Tahitian Bible; and where the English missionaries are not located they will readily receive an elder, and if the French hold possession here it is pretty sure that the English will all leave, as a portion have already; and then the door will be left open to all of the islands. And I snppose you have frequent communications from brothers Rogers and Grouard, I need say no more on his subject.

As you have been on a foreign mission yourself, I persume you know how to feel for us: but I expect all communication was not cut off from you as it has been from us, though you were in a foreign land. I feel very anxious to receive letters from you: you may direct to the care of the American Consul at Tahiti, and they will be forwarded to me. I feel very anxious to know whether my family are yet in the land of the living; I have not heard a word from them since September 1843. Please tell them they are remembered before the throne of Grace from day to day, and I trust I am not forgotten by them. One of the greatest sources of comfort I have in this my lonely situation, is the assurance that my name is had in remembrance in their prayers from day to day. Tell them to cheer up and be happy in this my protracted stay, and remember that if we are faithful unto the end, the day is at hand when these long separations will be at an end.—"Though it tarry, it will come." I daily fell the need of the prayers of the saints, and I hope my wife will not be unmindful as she meets with those praying circles, to stir them up by way of remembrance in our behalf. I hope she will be steadfast in the faith, and learn our children so to do, till we shall meet again. I wish to be remembered to them with a husband's and father's affections, also to Bro. P. B. Lewis: tell him I hope he has not bestowed his money on us in vain; and this I say to all that put forth the helping hand towards us, may the Lord add his blessings to them all.—I wish to be remembered with brotherly affection to all that enquire after me.

As I have written a long letter to brother Jonathan Crosby, which I shall send in company with this, I need not go into further particulars, and if he and his wife should be to the east when the letter arrives, tell my wife she may have the privilege of taking it out of the Post office, if she wishes. I have written three letters from this place to her, and one each to brothers W. Richards and W. W. Phelps.

There is a whale ship here from New Zealand, bound to Tahiti; she leaves to-morrow—I shall send my letters there, and they will be forwarded from there to America. So no more at present—As ever, I remain your friend and brother in Christ,

ADDISON PRATT.

NOTICES.

We beg to inform the Saints that we have not given a Report of some Important Proceedings which transpired at the Conference, our reasons for which we will lay before them at a future period.

Our Friends will much oblige us by facilitating our business, in giving what information they can to Applicants for Emigration; we shall carry on as extensive a business as we possibly can in forwarding persons to New York, Boston, Philadelphia, New Orleans, &c., on reasonable terms.

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GENERAL CONFERENCE.

Minutes of the first General Conference of the Church of Jesus Christ of Latter-day Saints, held in the House of the Lord, in the City of Joseph, October 6th, 7th, and 8th, 1845.

Present, elder Brigham Young, president of the quorum of the twelve apostles, also elders Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, George A. Smith, and Amasa Lyman; patriarchs, John Smith and Isaac Morley; presiding bishops, Newel K. Whitney and George Miller, also the authorities of the church generally.

The conference was opened with singing by the choir, and prayer by elder P. P. Pratt. Elder Richards then arose and read over some notices concerning lost property, concerts, &c. He then stated that the president had waited from half-past nine to near eleven o'clock, for the people to get together; he exhorted the brethren to be more punctual, as so much time lost could not be recalled, and they had a great amount of business, which must necessarily be attended to during conference. He next stated that General Hardin had requested us to make out a list of all the buildings belonging to our brethren which had been burned by our enemies, and also had requested that all those who have had their buildings or other property destroyed should make affidavit of the same before a justice of the peace, and have their affidavits ready to be forwarded to him at as early a season as possible.

President Brigham Young then arose and said:—The first business that will come before this conference will be to present the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose and presented the twelve as the presidents of the whole church, which was seconded and carried unanimously.

It was then moved, that Brigham Young be continued and sustained as the president of the quorum of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Heber C. Kimball be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Orson Hyde be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Parley P. Pratt be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Orson Pratt be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that William Smith be continued and sustained as one of the twelve apostles. Seconded. Whereupon elder Pratt arose and said, I have an objection to brother William continuing in that office. I feel as an individual, that I cannot conscientiously uphold and sustain brother William as one of the twelve apostles, until he thinks differently from what he does now. I have many reasons for this, but I will merely mention one or two, which must suffice for the present. In the first place, I have proof positive that he

is an aspiring man, that he aspires to uproot and undermine the legal presidency of the church, that he may occupy the place himself. This he has avowed openly in the east, which I can prove by good and substantial witnesses. In the second place, while brother William was in the east, to my certain knowledge his doctrine and conduct have not had a savoury influence, but have produced death and destruction wherever he went. This also I am well prepared to prove. I have been waiting in all long-suffering for an alteration in brother William's course, but up to the present time I have been disappointed. For these two reasons I would plead, for one, that we no longer sustain him in his office, till a proper investigation can be had, or he make satisfaction. I do this individually; I leave others to do as they please. The motion being seconded, a vote was then taken to sustain him, but was lost unanimously.

It was next moved, that John E. Page be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Willard Richards be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that Wilford Woodruff be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that John Taylor be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved, that George A. Smith be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

It was next moved that Lyman Wight be continued and sustained as one of the twelve apostles: whereupon elder A. W. Babbit said (as elder Pratt remarked, concerning William Smith) that he could not conscientiously vote to sustain him, so I say, in regard to Lyman Wight, I cannot conscientiously give my vote in his favour. My reason is this: if there is a council in this church that ought to be united, and act in unison as one man, it is the council of the twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct for the past year, he has not acted in unison with the twelve, nor according to their counsel. The last year has been one of affliction, persecution, and sorrow, when the adversary has continually sought to destroy and mutilate the church; and it has required all the faith, prayers and perseverence of the leaders to save this people from the grasp of the destroyer. If the counsel of Brother Wight had been followed, this temple would not have been built, nor the baptismal font erected. He has sought to draw away a part of the force which we ought to have had to build this temple. His teachings have been contrary to the counsel of the church, and his conduct calculated to destroy it. Under circumstances of this kind, I cannot conscientiously vote to continue him in his standing, until he retracts and makes satisfaction. Brother Wight's course has been calculated to divide the church, and prevent those things being accomplished, which were commanded of God by the prophet Joseph.

Elder Kimball rose and said,—It is well known that Brother Wight's case was heard before the conference last fall, and that he was dropt, and then again retained: that is, that we would let him be and see what he would do, and what course he would take. He has been away ever since, and is with a small company somewhere: we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind to let his case lie over for the present, until we can learn something of him. Whereupon it was moved that we let the case of Brother Lyman Wight lay over for the present, until we hear from him. Seconded and carried unanimously.

It was next moved, that Amasa Lyman be continued and sustained as one of the twelve apostles. Seconded and carried unanimously.

Elder Isaac Morley arose and said; he would next present William Smith as the patriarch of the Church, and moved that he be continued and sustained in that office. Seconded and lost unanimously.

President B. Young then stated that, about three years ago, elder Willard Richards was appointed by president Joseph Smith, as historian for the church, and general church recorder. We have previously acted on his appointment to office as recorder but not as historian. He would therefore move, that we receive the appointment of brother Joseph and that we continue and sustain elder Richards as historian for the church, and general church recorder. Seconded and carried unanimously.

It was next moved, that Father John Smith be continued and sustained as president of this stake of Zion; and that Isaac Morley and Charles C. Rich be continued and sustained as his counsellors. Seconded and carried unanimously.

It was next moved, that Samuel Bent be continued and sustained in his office as president of the high council. Seconded and carried unanimously.

It was next moved, that George W. Harris, Alpheus Cutler, James Allred, Thomas Grover, Henry G. Sherwood, William Huntingdon, sen., Lewis D. Wilson, Newel Knight, David Fulmer, Aaron Johnson, and Ezra T. Benson, each be continued and sustained as members of his high council. Seconded and carried unanimously.

It was next moved, that George Miller be continued and sustained as president of the high priests' quorum; and that William Snow and Noah Packard be continued as his counsellors. Seconded and carried unanimously.

It was next moved, that Joseph Young be continued and sustained in his office, as the senior president of the first quorum of the seventies. Seconded and carried unanimously.

It was next moved, that Levi W. Hancock, Henry Harriman, Zera Pulsipher, Daniel S. Miles, Jedediah M. Grant, each be continued and sustained as one of the seven presidents over all the seventies. Seconded and carried unanimously.

Elder George A. Smith remarked that Roger Orton was one of the old camp, and was selected a year ago to be one of the seven presidents of the seventies, but he had never received his ordination, nor done anything to magnify his calling. It is not to be expected that we shall wait year after year for men to come forward and fill their offices. Brother Orton was one of the old camp, and we love him on that account; we always called him "the Big Major," and a first rate man; but he has not come forward since his appointment, to magnify his calling.

Elder Joseph Young said, last spring I visited Roger Orton, and apprised him of his appointment. He agreed to come as early as convenient, and receive his ordination; and I gave him to understand, if he did not come and act in his office he would be dropt. Brother Orton has always sustained brother Joseph and the church, but he has very little of the spirit, he has been in the church about twelve years, but never has been active since his discharge from the camp that went up to Missouri in 1834. It was by the counsel of the twelve that he was appointed one of the presidents of the seventies. I have no particular desire to plead for him, but if his case can be laid over, I think he can be saved in that office, but I will be subject to counsel. I have considerable feeling for him; he lost all his property in Missouri, and has since addicted himself to drinking whiskey; that seems to have ruined him, but he may be reclaimed.

President B. Young arose and said, he would preach one of Dow's short sermons. "If you won't when you can, when you will you shan't." I say if men will not act and magnify their calling, let more honourable men be appointed. Roger Orton is keeping a public house at Augusta and has had sufficient time to come and prove himself a worthy man in his office, but he has not done it; and I say let a more honourable man take the crown. If he won't work now, when will he? It was then moved that we drop him. Seconded and carried unanimously.

Moved, that Samuel Williams be continued and sustained as president of the elder's quorum, and Jesse Baker and Joshua Smith be continued and sustained as his counsellors. Seconded and carried unanimously.

Moved, that Newel K. Whitney be continued and sustained as the first bishop of the church, and that George Miller be continued and sustained as his associate. Seconded and carried unanimously.

Moved, that Stephen M. Farnsworth be continued and sustained as president of the priests' quorum, and that William Carmichael and —— Betts be continued and sustained as his counsellors. Seconded and carried unanimously.

Moved, that Elisha Averett be continued and sustained as president of the teachers' quorum, as also his former counsellors. Seconded and carried unanimously.

President B. Young moved, that there be a quorum of deacons selected, and a president over them, and that the presiding bishops see to it as soon as possible, and make a report to this conference before its close. Seconded and carried unanimously.—Conference then adjourned till two o'clock P.M. Benediction by elder G. A. Smith.

Two P.M.—The house was called together by elder Taylor. The choir sung the "Prodigal Son." Elder Taylor read a list of the sick, and offered up prayer, after which the choir sung another hymn, whereupon

Elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labour we have been at to purchase lands, build houses, the temple, &c.; we might ask, Why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that, the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favour of its being something worthy of the people of God. We do not want to leave a desolate place to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this temple, and all we leave, will be a monument to those who may visit the place of our industry, diligence, and virtue. There is no sacrifice required at the hands of the people of God but shall be re-

warded to them an hundred fold in time or eternity. The Lord has another purpose to bring about and to fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders—they cannot always live in one city nor in one county, they cannot always wear the yoke—Israel must be the head and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the saints to grow and increase, and where there will be no one to say, "we crowd them," and where we can enjoy the pure principles of liberty and equal rights. When we settle in a country where the air, the water, soil and timber, is equally free to every settler, without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy, and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better temple in five years from this time than we now possess. It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another. One small nursery may produce may thousands of fruit trees, while they are small; but as they expand towards maturity they must needs be transplanted in order to have room to grow and produce the natural fruits. It is so with us. We want a country where we shall have room to expand, and to put in requisition all our energies, and the enterprise and talents of a numerous, intelligent and enterprising people. In our natural state, ask yourselves if you could be brought to endure and enjoy a celestial law, without an experience of the kind we have passed through for the last fifteen years? In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of the Saints of the last days. After many other spirited remarks, touching similar points, he was succeeded by elder George A. Smith on the same subject.

Elder Smith observed that a revelation was given in Missouri, in regard to the Saints consecrating their property, which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it. He was glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labours, and God himself be the sole proprietor of the elements. Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the Saints entered into a covenant not to cease their exertions until every Saint who wished to go was removed, which was done. We are better off now than we were then, and he wants to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wants to see this influence extend from the West to the East sea. After which,

President B. Young moved that we take all the Saints with us, to the extent of our ability, that is, our influence and property. Seconded by elder Kimball, and carried unanimously.

Elder B. Young continued—If you will be faithful to your covenant, I will now prophecy that the great God will shower down means upon this people to accomplish it to the very letter. I thank God that the time has come so much sooner than I expected, that that scripture is being fulfilled—"My people shall be willing in the day of my power;" and I almost feel to thank our friends abroad for hastening it on now.

Elder P. P. Pratt made some remarks relative to the brethren being all on a level when they left Missouri. He referred to the Whitmer family monopolizing timber; advised liberality with wood.

Elder H. C. Kimball moved that every man who owned a wood lot, should, on application, let the poor, the sick, and the needy who wanted wood, have it; and those who have teams should assist in hauling it to them. Seconded and carried unanimously.

It was requested by president Young, that no man go into another's woods, without the consent of the owner; and then take it clean, and be careful of the timber.

Benediction by W. W. Phelps, and adjourned until to-morrow, at ten a.m.

Tuesday, October 7th, 1845.

Conference met pursuant to adjournment at ten a.m. Meeting called to order by the president of the stake. Choir sung a hymn. Prayer by elder Phelps. Choir then sung another hymn.

Elder Heber C. Kimball then addressed the conference. This is a hard place for any one to speak in, and there are many things still necessary to lay before this conference. For my part I am done preaching to this nation; at least for the present. I have been forth through the United States and Europe; in fact, I have spent my whole time at it since I came into the church. It is now all council for me. We have a great many things to say to day; and I suppose we shall always have plenty to do. I presume many have got out of business; but we will now have work enough, to get ready to go to some other

country; to get there, and to plough our fields when we get there. I have seen people crying, and weeping, and mourning because they had nothing to do; but when we leave this place, you will never have cause to weep for not having anything to do, from this time forth and forever more, if you are faithful to your calling. I am glad the time of our exodus is come; I have looked for it for years. It is necessary for us to be faithful and humble, and if we listen to counsel we shall prosper. And although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now? I have no farm to leave; I never had that privilege. Many of the brethren have farms; but there are many who have spent their whole time in the service of the church, for fourteen or fifteen years, who never had a farm. When we get to a new country, some of these old veterans will be looked after first; and I rejoice in it. We are now about coming to the apostolic religion; i. e., you will sell all, and come and lay it down at the apostle's feet. But it has taken a good scourging for fifteen years to bring us to this. There may be individuals who will look at their pretty houses and gardens and say, 'it is hard to leave them;' but I tell you, when we start, you will put on your knapsacks and follow after us. Before I was baptized, I believed we should come into an apostolic religion. As for a *common stock business religion*, such as many preach, I do not believe in it. Every man will be a steward over his house and property; and if he is an unfaithful steward, his stewardship will be given to another. I will prophecy in the name of Heber C. Kimball, that in five years we will be as well again off as we are now. Those brethren who have gone off and laboured among the Gentiles, are not as well off as we are; some have eighty dollars, some an hundred, and some fifty dollars due them; and their *friends* have driven them away penniless; and they have had to flee for safety to Nauvoo. Those who remained here, are better off. Since we have had an invitation from our *friends* to leave the county, many have asked, shall we go and labour for them? They may go if they have a mind to, but I won't do it, I'll see them go the other way first. I positively know men that have gone to labour for those, who, with uplifted hands, swore they would take president B. Young's life, and my own. If it is your feeling to tarry here, and labour for each other, or go away, manifest it. (Clear vote.) At the last conference a vote was passed that the Gentiles be cut off, and now, why do you want to labour for them. Inasmuch as the Gentiles reject us, lo! we turn to the Jews. Again, there is a constant running to the twelve, and saying, can't we go in your company? We calculate you are all going in the first company, both old and young, rich and poor, for there will be but one company. Probably we will sometimes be the first, and then again the last, sometimes in one place, sometimes in another. Some say, ah! you are going ahead and taking the band, but we will be with all of you. We first made a selection of one hundred, and when we had done, we found we could not be satisfied without taking the whole, and so we finally concluded we would take you all with us, and have but one company. There is no use in making selections, for you are all good, but there is still a chance for us all to be a great deal better. We have no partiality, we have a common interest for the welfare of this whole people, and we feel to advocate your cause, like a father would advocate the cause of his children. When men come in here to divide you, and when the mob came, did we flee? No, no! the hireling fleeth, but we felt like a father, and if you had to die, we would die with you. We want to feed the sheep, to nourish them; they have a tremendous journey to take, and when we see one that is weak and feeble, we will take it up, put it into a waggon, and take you all with us. We have had sorrow, and could not sleep on your accounts; if we had no anxiety for you, we should have fled into the wilderness and left you. We want to take you to a land where a white man's foot never trod, nor a lion's whelps, nor the devil's, and there we can enjoy it, with no one to molest and make us afraid, and we will bid all the nations welcome, whether pagans, catholics, or protestants. We are not accounted as white people, and we don't want to live among them. I had rather live with the buffalo in the wilderness, and I mean to go, if the Lord will let me and spare my life. Let us become passive as clay in the hands of the potter, if we don't, we will be cut from the wheel and thrown back into the mill again, like the Fosters, Higbees, and others. They want to come into Nauvoo again, but we won't let them until we have all the good clay out, and have made it into vessels of honour to our heavenly Father; then they may come and be ground.

Elder Lyman next arose and remarked:—President Young says we did not calculate to be in a hurry. It would be a matter of gratification if I could express my feelings, but I have so many of them that I can't do it. There has been, in the progress of this church, an ample manifestation of the various windings and dispositions of man. A person cannot fail to perceive it when he observes and reflects, and doubtless those who have reflected may be satisfied that the course of this people is unalterably fixed. I am glad it is not controlled by any human being. We have contended with opposition when it appeared impossible for us to overcome, and yet we have triumphed, and this people are becoming

great and numerous. Perhaps in the congregation before me there is every variety of feeling which can be found on the face of the earth, yet we find their feelings undergoing a change, and that this people are approximating to a *oneness*—the people are becoming one, and their interests one. When they first heard the gospel, they hailed and cherished it with joy, and they have come up here to receive additional instruction; yet, perhaps they have made but a limited calculation of how far they would have to go in obedience and sacrifices, and to how much persecution and suffering they would be subject, that they might come up out of the fire as gold seven times tried. It has been said that after a time, the Lord will accomplish a certain something. That after men had endeavoured to build up kingdoms, and seen them crumble to the dust and disappear, he had said, "He would build up a kingdom which should stand for ever, and become an universal kingdom," and moreover the prophet said, "It should break in pieces every other kingdom." If any man had preached this, he would have been considered guilty of treason. But those whom the christian world consider as better men than we are, have said it; men, whom they say were better, and had knowledge, power, and virtue, more than they will now admit is lawful for us in this *enlightened* age to enjoy. It has been said, that we should leave this country next spring, if the Lord is willing and *the people have no objections*. And we don't care much whether they have or not, we calculate to go about next spring. And we calculate to go the same people we are now, preserving the same principles which have caused us to grow and expand as we have done. This people have grown until there is not room for them to grow, and now they need transplanting where they can have more room, and however much the people may seem disposed not to go, the sails are set, the wind is fair, and we are bound to weather the point, whether we will or no, *for we are not at the helm:* and whine and complain as much as you please, you have got to weather the point. Brother Kimball says, the whiners will have to go behind, so if you want to go in the company of the twelve you must not whine. Some persons suppose that when they had once lost their all they had suffered enough. To hear them talk you would suppose that John the revelator, when they tried to boil him in oil, or the three Hebrew children in the fiery furnace, seven times heated, never suffered half so much, nor felt half so uncomfortable as they. They have to get rich and be made poor about twenty times over, before they will come straight. I expect the rich will have to be made poor, until the poor are made rich, and then there will be nobody poor. When the rich are rich, and the poor are rich, then there will be nobody rich and nobody poor, for all will be on a level. God did not say that this man, or that man, should build up the kingdom that was to break in pieces all other kingdoms, but he said he would do it *himself*, and whenever this people were unwilling to do as the Lord would have them, he has taken his rod and scourged them until they were forced to do it. The Lord once said he would make Kirtland a strong hold for a time, and he has done it. He said in Missouri he would sustain the Saints for a time, and he did it. And when we came here, the Lord said, that if the people of the state of Illinois would maintain us in our rights, they would be blessed; if not, we might find it to our advantage to leave them.

The names of Company No. 5, were then called over, with orders to meet after meeting at the old stand.

Elder Taylor made some remarks in behalf of the suffering poor in the north part of town, and called upon all to come forward to aid the bishops in supplying these poor families.

Elder G. A. Smith said, there were many coming to get leaders of companies appointed, and remarked, you need not be in a hurry, for the twelve will take care to have proper captains appointed in due time, and all will move on like clock work. But we must not hurry business.

The patriarch John Smith, appointed four bishops to stand at the door, to take a collection for the benefit of the poor.

The choir sung, and the meeting was dismissed, until two o'clock, P. M. Benediction by G. A. Smith.

All the single men who wanted to come into the 1st company, or company of the twelve, were notified to give in their names.

At two o'clock, president B. Young came to the stand, and dismissed the meeting until to-morrow, at ten o'clock, A.M. This was done on account of a body of armed men having suddenly entered the city. Not knowing but this was a move by the mob, the president requested all the brethren to go home and prepare themselves for any emergency. He, however soon ascertained, that W. B. Warren, Esq., was at the head of the troops, and that they had come in on business. The president then informed the people of this fact and requested them to retire to their homes in peace, concluding his remarks with these words, "Be ye also ready."

Wednesday, October 8th, 1845.

Conference opened at the usual hour, with singing and prayer.

Mother Lucy Smith, the aged and honoured parent of Joseph Smith, having expressed a wish to say a few words to the congregation, she was invited upon the stand. She spoke at considerable length, and in an audible manner, so as to be heard by a large portion of the vast assembly. She commenced by saying that she was truly glad that the Lord had let her see so large a congregation. She had a great deal of advice to give, but brother Brigham Young had done the errand, he had fixed it completely. There were comparatively few in the assembly who were acquainted with her family. She was the mother of eleven children, seven of whom were boys. She raised them in the fear and love of God, and never was there a more obedient family. She warned parents that they were accountable for their children's conduct; advised them to give them books and work to keep them from idleness; warned all to be full of love, goodness and kindness, and never to do in secret what they would not do in the presence of millions. She wished to know of the congregation, whether they considered her a mother in Israel—(upon which president B. Young said; all who consider Mother Smith as a mother in Israel, signify it by saying yes!—One universal "yes" rang throughout.) She remarked, that it was just eighteen years since Joseph Smith, the prophet, had become acquainted with the contents of the plates; and then, in a concise manner, related over the most prominent points in the early history of her family; their hardships, trials, privations, persecutions, sufferings, &c.; some parts of which melted those who heard her to tears, more especially the part relating to a scene in Missouri, when her beloved son Joseph was condemned to be shot in fifteen minutes, and she, by prodigious efforts, was enabled to press through the crowd to where he was, and to give him her hand, but could not see his face: he took her hand and kissed it. She said, let me hear your voice once more my son; he said, God bless you, my dear mother! She gave notice that she had written her history, and wished it printed before we leave this place. She then mentioned a discourse once delivered by Joseph, after his return from Washington, in which he said that he had done all that could be done on earth to obtain justice for their wrongs; but they were all, from the President to the Judge, determined not to grant justice. But, said he, keep good courage, these cases are recorded in heaven, and *I am going to lay them before the highest court in heaven.* Little, said she, did I then think he was so soon to leave us, to take the case up himself. And don't you think this case is now being tried? I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let brother Brigham take the people away. Here, in this city, lay my dead; my husband and children; and if so be the rest of my children go with you, (and I would to God they may all go,) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children. (Mother Smith said many more good things, but the rest being inaudible to the reporters, they are lost.)

President Brigham Young then arose and said he wanted to relate to the congregation the last closing remarks of Mother Smith; inasmuch as she could not be heard by all.

Mother Smith proposes a thing which rejoices my heart: she will go with us. I can answer for the authorities of the church; we want her and her children to go with us; and I pledge myself in behalf of the authorities of the church, that while we have anything they shall share with us. We have extended the helping hand to Mother Smith. She has the best carriage in the city and while she lives, shall ride in it when and where she pleases. When William came here we furnished him a span of horses, and a carriage and a house, and brother Kimball became responsible for the rent of it. He has run away in a time of trouble; but I suppose will come back when it is peace, and we mean to have him with us yet. (Mother Smith here interrupted president Young, but inaudible to the reporters.) President Young continued; Mother Smith has been relating over the circumstances of her pecuniary life of late; she is perfectly satisfied, and all is right. I could have wished that the bishops would visit her more frequently; but they have done pretty well—and I say in the name of the Latter-day Saints, we will supply her wants; and I want the people to take any thing they have for her to her, and let her do with it as she pleases. I have never asked her to go, for she had told me she would not; but now she has offered it. Mother Smith proposes that she will go with us, if we will promise to bring back her remains, in case of her death, and deposit them with her husband's. Also, Joseph once said, with outstretched arms, "If I fall in battle in Missouri, I want you to bring my bones back, and deposit them in that sepulchre—I command you to do it in the name of the Lord." And I pledge myself, if Mother Smith goes with us and I outlive her, I will do my best to bring her bones back again and deposit them with her children, and I want to know if this people are willing to enter into a covenant to do the same. (Unanimous vote.) President B. Young continued:—we are determined also to use every means in our power to do all that Joseph told us. And we will petition Sister Emma, in the name

of Israel's God, to let us deposit the remains of Joseph according as he has commanded us. And if she will not consent to it our garments are clear.—Then, when he awakes in the morning of the resurrection, he shall talk with them, not with me. The sin shall be upon her head—not ours. Meeting was adjourned to two P.M. Benediction by president B. Young.

Two P.M.—Conference met pursuant to the adjournment.—Meeting called to order by elder Joseph Young. Choir sung, "The Spirit of God like a fire is burning." Prayer by elder Taylor. Choir sung again.

Elder Taylor then arose and said, there is one piece of business which devolves upon me to bring before this conference, and that is the printing. As we have done preaching so we have done printing to the people, and now let them alone and mind our own business, and let them print what they have a mind to. It has been thought best to publish the conference minutes, and let that finish the subject; but I have thought it would perhaps be better to continue the *Times and Seasons* until the volume be completed. And if we do not circulate them abroad we can at home, in the neighbourhood. There are reasons for it. First, many are anxious about items of doctrine which the Saints want, and many want the volume completed. As to the *Neighbour*, it is more connected with temporal matters, news, &c, and we don't care so much about that. The world don't wish any news from us, and we don't wish to urge it upon them. I have read papers until I have become tired, for they are all villainy, corruption, deceit, and abomination; and I shall be glad when we get to a place where we can be at peace. In regard to discontinuing the papers, I will do as I am counselled. Some may consider that they will be injured by stopping the paper, but I will give four or five dollars worth of obligations for every one they can present against me. No man can say that I have asked pay for a paper, though hundreds here are owing me for it. I will abide counsel, but am willing to publish the *Times and Seasons* until the end of the volume.

Elder Kimball moved, that we discontinue the *Neighbour* after one number, and, that the *Times and Seasons* continue, from time to time, till the volume is closed. Carried.

Elder Kimball said, there is yet another piece of business of great importance to all who have families, that is, to have some school-books printed for the education of our children, which will not be according to the Gentile order.

Elder W. W. Phelps said, as a people we are fast approaching a desired end, which may literally be called a beginning. Thus far, we cannot be reproached with being backward in instruction. By revelation, in 1831, I was appointed to "do the work of printing, and of selecting and writing books for schools in this church, that little children might receive instruction;" and since then I have received a further sanction. We are preparing to go out from among the people, where we can serve God in righteousness; and the first thing is, to teach our children, for they are as the Israel of old. It is our children who will take the kingdom, and bear it off to all the world. The first commandment with promise to Israel was, "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." We will instruct our children in the paths of righteousness, and we want that instruction compiled in a book.

Moved, that W. W. Phelps write some school-books for the use of the children. Seconded and carried.

Elder Kimball said, the next item of business is, whether or not there shall be a general settlement with the Trustees in Trust, the Twelve, the Temple Committee, and all others, so that we may not go away indebted to the Lord, and I want to know if it is wisdom to take such a course or not. But if we go away in debt, let it be to each other.

President B. Young said, one object of this settlement with us is, some of the Latter-day Saints believe that the twelve are supported out of the funds belonging to this house; and I am not disposed to go away under the idea that I am in debt to the trustees, when I have put more into their hands than I have taken out. Perhaps it will be a matter of curiosity to some, how I get my living: it is not by stealing! but by good luck, and the providence of God and good men. Those men who have done the most, are the nearest square. I want the twelve, and the committee, and all the people to settle with the trustees, and not to go away in debt to the Lord, and then we will have abundance to take away the poor.

Elder Kimball moved, that the Twelve, the Temple Committee, and all others, settle with the Trustees in Trust; and that the Trustees in Trust settle with the presidency of the church. Seconded and carried.

Elder Kimball remarked, we shall now expect a settlement from all those who have the wherewith, or you need not expect an endowment in this house.

Moved, that this conference adjourn until the 6th of April next. Seconded and carried.

WILLIAM CLAYTON, } Clerks of Conference.
THOMAS BULLOCK, }

FULFILMENT OF PROPHECY.

We would call the attention of the saints to the second chapter of Zechariah, the prophet, treating upon some of the future events connected with ZION and JERUSALEM. We live in a day that we are especially called upon to watch, and not be found sleeping upon our post. A day big with events, particularly in the fulfilment of the scripture, it being near the close of that tribulation spoken of by our Saviour, which was to end in the fulness of the Gentiles.

Before we proceed with the second chapter, we will notice the five last verses of the chapter previous.

17 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the Lord shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

In the first place, we see that the Lord predicts prosperity to Zion and Jerusalem, one on the Asiatic continent, and the other on the American continent.

He then proceeds to show the means and manner it will be done, by giving the prophet a vision. The four horns are four nations that scattered Israel and the Jews. The first was Shalmanesser, king of Assyria, that carried the ten tribes into captivity. The second, Nebuchadnazzar, who destroyed the city of Jerusalem and carried the Jews into captivity. The third was Antiochus Epiphanes, king of the Greeks, who, after their restoration from Babylon, nearly destroyed the city, and carried six hundred thousand Jews into captivity. The fourth and last, was their destruction and captivity by the Romans. The four carpenters are likewise four nations that will be raised up for their restoration. From the London prints we are informed that four of the principle nations of Europe, England, Germany, Austria, and Prussia, have united and resolved to prosecute this great enterprise, which cannot be done without the humiliation of the Mahomedan empire that has now the ascendancy in Palestine.

CHAP. II.

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what is the length thereof.

3 And behold, the angel that talked with me went forth, and another angel went out to meet him.

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, *come forth*, and flee from the land of the north, saith the Lord: for I have spread you forth as the four winds of the heaven, saith the Lord.

Here the angel informs us, that Jerusalem, after the work accomplished by the carpenters, will be inhabited as towns without walls—in an age of the world when walls would no more be used as a matter of defence—and the Jews would be gathered together in villages, according to their different languages. The sixth verse informs us very plainly that this work is to be accomplished by their fleeing or being gathered from the land of the north, where they had been scattered.

The angel then turns the subject upon Zion. For the Lord said he would "comfort Zion," and choose Jerusalem—and this is to be her comfort.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

Zion, spoken of in the Scriptures, either alludes to the land or location of Zion, or its

inhabitants. In this instance, the angel is evidently speaking to the inhabitants of Zion in the last days. The Babylon spoken of is the woman John the Revelator saw sitting on the scarlet-coloured beast, with "mystery, BABYLON written on her forehead."

8 For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye.

Here we learn that the glory of Zion is to be brought from among the very nations that will spoil her. Which glory will be more plainly understood by reading the 60th chapter of Isaiah.

9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me.

Here we see the hand of God is to be lifted in her defence against the daughter of Babylon (protestantism) that have despised and oppressed her; and the oppressors will become a prey to their servants or slaves, and then they will know that God has spoken and sent out his servants unto them, and they have taken his glory or people from their midst.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah, his portion in the holy land, and shall choose a Jerusalem again.

13 Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation.

Another great and important truth presents itself in the 11th verse, in connexion with the fulfilment of the above events. Many nations are to be joined to the Lord, and of course, to his people in that day. And in their rejoicing will the Lord come and dwell in their midst. This is to be the comfort and consolation of the people of Zion in the last days. They shall be called upon to gather out and deliver themselves from the daughter of Babylon, that he might shake his hand upon them and chasten them, by making them a spoil—a spoil to their servants (slaves). During which time many nations of the house of Israel shall be joined to the Lord, that he might come and dwell in their midst, and they be made to know that God hath sent his servants unto them with the fulness of his Gospel, according to the 7th chapter of Nephi, in the Book of Mormon, page 474, third edition.

And thus commandeth the Father, that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, *I will bring the fulness of my gospel from among them;* and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them: and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

Latter-day Saints' Millennial Star.

JANUARY 15, 1846.

VARIOUS indeed are the trials and temptations which fall to the lot of those who have entered into covenant with God. Every day's experience develops something new in the devices of Satan to ensnare the Saints, and if possible, overthrow them. Truly may the career of a servant of the Lord be termed a warfare; and never, until the enemy be subdued, will he be suffered to rest. Satan has long ruled over this world and held mankind in subjection, and there is no power sufficiently potent to overthrow his influence and authority but the power of God and the establishment of that kingdom which shall never come to an end; but as a stone cut out of the mountain without hands, shall itself become a great mountain and fill the whole earth.

That the reign of Satan and consequent evil must terminate there is no question, and this certainty will necessarily make every one active connected with the powers of darkness to avert or protract their final overthrow. The consequence of this state of things therefore is, that the Saint will be attacked on every hand, so that by any means he may be led to give up the principles of truth, and withdraw from the ranks of those who keep the commandments of God and have the testimony of Jesus Christ.

Some in their ignorance have expressed their wonder that iniquity should be found amongst the Saints who profess to receive the gift of the Holy Ghost in a manner different from other professors of religion, but this arises from ignorance of the true state of things. We see very clearly why the contrary state of things should obtain. Systems of religion may be established and multiplied upon each other, but so long as they are unconnected with the spirit and power of God, with no organization of divine origin, and the government thereof is not under the immediate superintendence of heaven, but is left to other people, so long may they progress apparently in favour with mankind and unmolested of the evil one, who is very conscious that they are utterly powerless as to inflicting injury upon himself, or of overthrowing his dominion.

The salvation of the human family and the establishment of the kingdom of God upon this earth, is a much greater work than is generally supposed. Could we gaze upon the untold glory, splendour, and magnificence of him who is

"No less than Archangel fallen,"

and the myriads of his host; could we behold all the ruin they have wrought by the introduction of sin into the world; could we recall every deed and consequence of evil; and, still more than this, could we withdraw the veil that hides from our view the unseen world, and gaze upon the myriads of spirits, once the tenants of earthly tabernacles here, now in slavery to the power of Satan, then we perhaps might come in some measure nearer estimating the great work of God.

We are convinced that the kingdom of God in the last days will never come to an end; that it has been established we also know. The Lord called his servant Joseph, and by his instrumentality laid the foundations of that kingdom. He has been called to seal his testimony with his blood, but he left not his work unfinished. It was his labour, in which he fully succeeded to raise up a people unto whom could be committed the authority of the priesthood and the keys of the kingdom, that when he should be cut off from the land of the living, they might continue to carry out the great principles necessary for the completion of that which he had begun. All the powers of earth and hell seemed, whilst he was living, to be combined to thwart his plans, and baffle him in his labours, so that by any means he might be prevented from doing the will of God. Enemies were thickly strewn on every hand in the world by which he was surrounded, and even in the church of Christ. Many became connected with the work of the Lord, who eventually became the most deadly foes, and the prophet himself could scarcely advance any necessary measure without the spirit of rebellion which eventually led to their apostacy being manifested. Thus had our beloved brother to struggle, even unto the last. And can we reasonably expect that his successors should be situated otherwise? It cannot be; but on the contrary, as the work of the Lord progresses so will the opposition be increased, and consequently must the Saints seek for that strength which will be necessary according to their day.

In the organization of the church in Kirtland, Ohio, and in the subsequent endowment of the Twelve, our beloved prophet took care to adopt such measures and plans as should secure the well-being and certainty of the kingdom of God being established. Hence, the Twelve were ordained prophets, seers, and revelators, that nothing should be wanting for the final perfecting of the great work.

The operation upon the human mind in connexion with the work of the Lord, is one that calls into exercise all the ennobling elements of existence by which beings originally created in the image of God are characterized. It is no mere play upon the passions or feelings of our nature, leaving the reason and intelligence untouched, but that which calls into exercise all the capabilities of our minds, carrying with it truths that expand and enlighten the understanding, and evidences that no sophistry of hell can overturn; consequently, we perceive that the grand secret to cause the overthrow of the Saint, is, to becloud and darken the mind, prevent the individual from being open to the influence of the great principles of truth; and from some motive, it matters not what, render him callous to those impressions, which, when not so affected, would have produced their legitimate effect. How various have been the devices set on foot by the powers of evil to overthrow the Saints. After receiving the principles of truth, and yielding to their benign and holy influence, perhaps the demon of avarice again takes possession of them, and they become ten-fold more a child of hell than before. Pride, jealousy, envy, yea, every passion that could be made use of has been called into exercise to aid in the overthrow of those who have become connected with the kingdom of God.

Since the death of our beloved prophet, the enemy has with his wonted subtlety made a fresh attack upon the minds of some, by suggesting that the church has become disorganized, or that a legal successor does not control the affairs of the same. We have now for some years marked our own experience and witnessed that of others, but never detected a motive more subtle called into operation than the suggestion to the mind of a doubt upon this subject. Let the thought be indulged, and the measures and appointments of the martyred prophet be called into question, and what is the consequence? A complete bewilderment, a darkness and confusion that blinds the understanding and leads very soon to apostacy and a complete denial of the work of God. Such is the confusion of mind, that in the indulgence of scepticism in relation to the authorities of the church, that the question arises not at first, whither shall we turn, and whose guidance shall we seek, until they find themselves in a vortex of darkness, which, if they escape it not, will soon lead them to the depths of misery and despair, and finally to the pit, where the worm dieth not, and where the fire is not quenched.

But there are some rules and tests by which the truth can be known. Whatever leadeth to good, is of God, and that which leadeth to evil is not of God. We are well aware that the powers of evil can and do assume the appearance of truth on many occasions; hence the necessity of watchfulness, and of a single and simple purpose of heart to serve God.

We have remarked that the whole of the ennobling elements of our natures are called into exercise by coming in contact with, and in receiving the truth, and we would desire all who are tempted by a spirit of apostacy or rebellion, to examine well their own minds, and ask themselves whether with their doubts they have not become darkened, and in a measure *damned already!* Let them, too, mark well the tempter in whatever shape he may come, look narrowly and behold him well; is he in love with truth, with virtue, and excellency; is his countenance radiant with that joy and gladness expressive of the happiness which arises from true charity, and a heart softened by the influences of the Spirit of God? or, on the other hand, under the garb of holiness, is he full of the evils of others; has he the tongue of slander, and does he love to sit in judgment upon them; are his eyes closed to the excellencies, the virtues of those that surround him, and open only to their frailties or follies? If so, beware of such, and let the likeness which they bear to the great accuser of the brethren cause you to turn a deaf ear to the insidious poison that flows from their lips.

Principles of truth have continued to come forth from time to time in connexion with the progress of the work of God, each bringing additional intelligence and happiness because of its harmony with truths already received. By this, as another rule, let the Saints test all things presented unto them. Truth is ever in harmony with itself, and he who is the favoured possessor of the principles of the gospel as proclaimed in these last days, fears no innovations; but by a faithful walk and conversation he will be enabled at all times to detect the spurious coin when presented unto him as of sterling value.

To all faithful Saints we would say, let your confidence be in God and in his ability to carry out his great designs; and rest assured that the kingdom which he has set up in the last days will never come to an end.

We would conclude our remarks on the present occasion by exhorting the Saints to faithfulness, and by the exercise of that intelligence which the spirit of God has given them, to try the spirits by which they are assailed, and prove whether they be of God or not. Let every one adhere to those things which he has learned and knows to be true—let every one uphold the authorities of the church and the order of the kingdom of God, and rest assured that our eternal salvation depends not upon the conduct of others, but upon our continuance in the faith of the gospel, in the practice of righteousness, and in a patient endurance unto the end.

And, finally, we would exhort all elders, presidents, and others, to renewed activity and diligence, to uphold the presidency in this kingdom, and cause the work to roll onward with increased rapidity, that many may be saved and our God be glorified.

Some weeks ago we gave a short sketch of the first conference held within the walls of the temple in Nauvoo. We have in our present number given a more detailed account of the same, judging that it would be interesting to our readers.

MORMON PHILOSOPHY.

BY ORSON PRATT.

ANGELS.

Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation. Hebrews i. 14. O ye angels! ye messengers of light! ye inhabitants of distant worlds! Who are ye? whence your origin? and what your future destiny? Are ye of the same species with man? were ye bogotten by the same parents? were ye composed of the same kind of elements? were ye fashioned in the same likeness and image of man? or are ye of the same species—begotton of the same parents—composed of the same kind

of spiritual matter, and fashioned in the same image, then are not both classes brothers and sisters, of one common origin? If so, why are one class commonly called men, and the other angels? Is it not merely to designate and distinguish between different classes of the same order of beings, according to their advancement in the different stages of their existence?

Into how many grand divisions may the angels be divided? They may be divided into four grand divisions as follows:—First, spirits or angels, who have never been incorporated with flesh and bones. Second, spirits or angels embodied in a mortal tabernacle. Third, spirits or angels disembodied, but waiting for the resurrection. And fourth, spirits or angels embodied in an immortal tabernacle.—The four grand divisions of angels may still further be divided into fourteen different classes as follows.

First Grand Division.—1. Angels never embodied, who kept their first estate. 2. Angels never embodied, who rebelled and kept not their first estate.

Second Grand Division.—1. Mortal men who hear and obey the gospel. 2. Mortal men who never heard the gospel. 3. Mortal men who hear the gospel but do not obey it. 4. Mortal men who hear the gospel and obey it, but afterwards fall away and become sons of perdition.

Third Grand Division.—1. Disembodied spirits in celestial paradise or place of happiness. 2. Disembodied spirits in terrestrial paradise or prison. 3. Disembodied spirits in telestial paradise or outer darkness. 4. Disembodied spirits of the sons of perdition, the most degraded of all.

Fourth Grand Division.—1. Resurrection, celestial angels. 2. Resurrection, terrestrial angels. 3. Resurrection, telestial angels. 4. Resurrection, sons of perdition.—All these classes of beings were in their origin the sons and daughters of God—begotten by or unto him before the world was made.

The "first born" of all this numerous family, was Jesus Christ. He is "the first born of every creature."—Col. i. 15. "The beginning of the creation of God." Rev. iii. 14. "The bright and morning star." Rev. xxii. 16. At what period in eternity our oldest brother was born, we know not. If we were to judge from the analogy of nature, we should suppose that a period equal to many millions of our years, must have intervened between his birth and the organization of our present globe. If there is any analogy between the present process and laws of the generation of our bodies, and the previous process and laws of the generation of our spirits; that is, if in the former world, it requires nearly or quite the same length of time to organize, develope, and to bring forth the SPIRITUAL EMBRYO, that it requires in the present world to organize, develope, and bring forth the tabernacle, then we can form a faint idea of the vast length of time which must have intervened.

As we pass along with this subject, let us make a few mathematical calculations, founded, however, upon suppositions which are of very imperfect data.

Suppose that the whole number of spirits, designed to take tabernacles in this world, were the offspring of the same parents—begotten and born of the same father and mother, at an average rate of one per year. What length of time would it require for the production of so great a family? In order to give a correct solution of this question, it would be necessary to know the precise number of inhabitants, designed for this globe. But on the supposition that the earth stands eight thousand years, with an average population of five hundred millions every fifty years—then the whole population would amount to (80,000,000,000) eighty thousand millions. Hence upon these suppositions 80,000,000,000 of years must have intervened between the birth of the oldest and youngest. Add to the whole amount of the human family, one-third part of the host of heaven who fell, and the sum would be increased to one hundred and twenty millions, which, upon the foregoing suppositions, would be the age of the "first born." But let us extend our calculation still further, and take into consideration the inhabitants of the thirty worlds of our "Solar system." Let us suppose them to exist 8000 of our years, and be peopled in proportion to their surfaces in the same ratio of our world. What would be the amount of inhabitants?

The extent of surface upon these thirty worlds is equal to (12,750) twelve thousand seven hundred and fifty times the surface of our globe: hence the whole number of inhabitants would amount to (1,020,000,000,000,000) one thousand and twenty million of millions. If all these spirits or angels were born of the same parents at the average rate of one per year, then upwards of one thousand billions of years must have elapsed between the birth day of the oldest and youngest.

If they were brought into existence at the rate of one per minute, it would still require the vast period of (1900,000,000) nineteen hundred million of years. At the rate of one per second, (30,000,000) thirty million of years.

If we were still to extend our calculations beyond the limits of the Solar system, and take into consideration the inhabitants of the innumerable systems of worlds existing in the vast immensity of space, our imaginations would be altogether overpowered, and our limited capacities incapable of conceiving any rational idea of the immense unlimited number of beings.

Should any contend that these were all the offspring of the same parents, we would ask where is the mind so expansive and powerful, as to grasp within its conceptions the countless ages of eternity requisite for the production of so numerous a progeny?

Would it not, therefore, be more reasonable to suppose that the countless number of spirits, who have their abode upon such a vast variety of worlds, are the offspring, not of one pair, but of many; and that the law of increase is not confined to God alone, or to one pair, but is extended to other beings.

Who were the angels sent to Adam immediately after the fall? (See Book of Mormon, and other revelations). Were they disembodied angels then living in their first estate, or were they angels incorporated with flesh and bones, having been raised from the dead, or translated in some former world? Let those who know, answer.

If spirits only administer in the world of spirits, and angels of flesh and bones only administer to flesh and bones, then it follows that the angels who administered to Adam must have been fleshly beings of some former world. But there are instances of spiritual bodies administering to fleshly bodies, as for instance, the exhibition of Jesus Christ to the brother of Jared on the mount, where he shews him the body of his spirit, and informs him that all men had a pre-existence, that is, were created in the beginning after the image and likeness of the body of his spirit (See Book of Mormon). Again, the administration of the spirit of Samuel to the witch of Endor and Saul, the administration of the spirit of Noah, called Gabriel, to Daniel, Zechariah, and Mary.

There is a difference in the appearance of the spirits of just men, and those immortal beings raised from the dead or translated. If the first become visible, they must appear in brightness with exceeding great splendour and glory. They have no tabernacle in which to hide the brightness of their glory when visible to mortal eyes; the second can display their glory or veil it from mortal gaze, by the interposition of the fleshly tabernacle. Hence the second in this respect holds a pre-eminence above the first, being possessed of the superior power of administering in brightness and glory, or appearing like common mortal men according to their own will and pleasure.

As an example of the exceeding great glory of the first, witness the description of Gabriel by Daniel; so great was his brightness, that this man of God could not stand in his presence, but was overpowered and fell to the ground, and did not regain his natural strength for some days after.

As examples of the administration of the second, read the description of Jesus appearing to the two disciples, who did not know him from a stranger, though he was a resurrected being. He was known unto them by his breaking bread and vanishing from their sight. In many of his other administrations after his resurrection, we do not read that the disciples had any difficulty in gazing upon him, and conversing with him in the most familiar manner. His glory was veiled from their view.

But unto Saul of Tarsus, and unto John the Revelator, he permitted his glory to shine forth, which, in the first instance, was so great as to injure and destroy the natural vision; and in the second, caused as good a man as John to fall as dead at his feet.

Angels of flesh and bone were no doubt such as took dinner with Abraham, and afterwards took a long pleasant walk with him towards Sodom and tarried all night with Lot, and waited upon him out of the city next morning. These angels were occasionally fond of a good wrestle, hence we find Jacob wrestling with one all night; both seem to have been equally matched, at least neither of them was able to conquer by his physical strength alone; the only way that the angel could prevail, was by taking the advantage of his own mental powers, and performing a miracle by crippling Jacob.

But says one, where did these angels get their flesh and bones, seeing that none on this globe had as yet been raised from the dead? We answer, that they had no doubt come on a mission (if not a pleasure excursion,) from the city of Zion, which was translated with Enoch. Such angels as these were frequently seen before the Messiah came. At the resurrection of Christ the translated angels of the city of Zion, received a great addition to their numbers by the resurrection of the saints who came out of their graves in those days. These saints immediately after leaving the grave, condescended to appear unto many. We have no account, however, of their showing their glory to any man.

When the apostle exhorts the Christian church to be careful to entertain strangers, for in so doing some had entertained angels unawares; he no doubt had reference to these kind of angels who could come in disguise by hiding their glory in fleshly bodies.

But among all the different classes of angels, how many have a right and legal authority to minister to the saints?

We would answer, none but those who are under a celestial law.

For the saints are governed by a celestial law, administered by a celestial priesthood, and no beings or angels under an inferior law or priesthood, can administer unto any beings or saints under a superior law and priesthood, for this would be a violation of the order of heaven.

But, enquires one, cannot the seven or eight classes of angels, who are under an inferior law, become visible to man, and have power and influence over him?

We answer, that they may be permitted to visit men, and converse with them, but men have no right to receive their teaching; for they hold not the keys of authority, neither understand the celestial law, and are without the priesthood; therefore they who hearken to their visions or their teaching, are captivated and brought in bondage to the inferior or lower kingdoms, where they will be more or less miserable and wretched according to the nature and degree of wickedness existing in such kingdoms.

Perhaps some may enquire, how the saints can distinguish between angels of authority, and such as have no authority, seeing there are so many different classes?

We answer, that no one can distinguish correctly, without the keys of the priesthood, obtained through the ordinances of endowment.

Without these keys man is liable to be deceived by numerous orders and classes of beings, presenting false visions and revelations to his mind; for instance, saints apostatize from this church, and while in a state of apostacy, they have the awful wickedness and presumption to administer sacred ordinances in the name of the Lord. To such abominable characters, the Lord in his wrath permits the devil, or some of his angels, or some other of the lower order of beings, to show them false visions and revelations; thus he suffers them to swallow down strong delusions, because they apostatized from his kingdom; till finally they fill up their measure of iniquity, and are fully ripened for the burning. Let the saints therefore, beware of apostacy, and apostates, such as Rigdon, M'Lellin, Hinkle, &c., lest ye be consumed in their wickedness, like the rebellious among the ancient Israelites. For the Lord is not to be trifled with, though he bears long with them, for their destruction is sure, (without severe repentance,) and will come suddenly and unexpectedly upon them, like the whirlwind, and they shall not escape.

NOTICES.

We have received (by the kindness of his father) an extract of a letter from elder Needham, dated, St. Louis. We are extremely sorry, from the very crowded state of our pages, to postpone its insertion till our next number. We do promise, however, to give it at the earliest period, as it is already in the hands of our printer and in type.

We have been afraid on many occasions that our correspondents would think us very neglectful in not noticing, and, in several cases, in not replying to their communications. However, we can sincerely say that on no occasion has any offence been intended, but our silence has arisen from a too great pressure of business occupying our time. We cannot pledge ourselves to publish all that is sent to us under the semblance of poetry, but must claim the privilege of Editors generally; however, we are by no means desirous of discouraging our brethren, but would desire to do quite the contrary, and shall be exceeding glad to receive communications from any quarter relative to the success of the great work of God, and earnestly exhort presidents, elders, and others, to favour us from time to time with the results of their labours. While we make a reference to labour and consequent success, we are not desirous of confining our brethren or sisters to that alone; we should be glad to receive articles on principle and personal history, especially as connected with the work of the Lord. We trust these few hints will be acceptable to our brethren, and that many will be prepared, through the medium of the MILLENNIAL STAR, *to aid in the great work of God.*

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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REBELLION.

It is written that "rebellion is as the sin of witchcraft."

THERE is something extremely interesting in the study of what might be termed the "religious history of mankind." In it we find every variety of character manifested—the most opposite principles set forth—and systems the most incongruous established under the garb of religion, and upheld with equal pertinacity by their respective votaries.—In the contemplation of this subject, the first feeling in the heart of every Saint of God will be that of gratitude, because the cloud with which he, with the rest of mankind were enshrouded, has burst before him—the light of divine truth has beamed upon his understanding, and he has become enabled to judge of the situation of the world at large, and to behold for himself the path that leads to life and immortality.

"Who can tell, save he whose heart hath tried," what is the joy and gladness resulting from being emancipated from the shackles of Satan, and being introduced into the glorious liberty of the sons of God? To every mind not lost in the vortex of sin, or sunk into the depths of infamy and despair, the thoughts of eternity and of an existence beyond the grave must be of paramount interest, and must necessarily require the most lucid illustration that can possibly be given to throw light and intelligence upon subjects so problematical.

But with regard to this all absorbing subject, whence shall we look for intelligence? I find myself existing in a world of good and evil, I am one of a race whose present career is temporary, and the period of its termination very uncertain. I hear of eternal life, of existence hereafter, to be characterized by misery or bliss; my intelligence welcomes the thought, my heart beats high with hope for the future, but whither must I turn for instruction on this momentous subject—where is the pilot to direct my barque into the haven of everlasting safety and repose?

Religion, it may be answered, is the guide that I need, the only power that can possibly save me from foundering in the depths of darkness and despair. True, but where is she to be found, and by what shall I distinguish this needful instruction? Will she come before me clothed with the radiance of truth—will her words flow from her lips as the unerring, unwavering accents of heaven? then, surely, throughout the range of christendom I look in vain for this delightful instructor! When I look at the whole mass of religionists, my imagination would picture to my understanding an individual clothed in a motley garb of varied colours and consistencies, her voice giving forth incoherent and contradictory directions, that serve only to perplex and confound the mind, and the aspirations of hope are beclouded by the

confusion of ignorance, and crushed by the contending influence of contradictory creeds. But surely in the councils of heaven there must be beauty, order, and truth; the great scheme of redemption must have been arranged consistently with the wisdom of God, and must be found compatible with every other truth. Let us gaze around us for a moment, and we behold a system of great antiquity professing to have claims upon mankind as alone authorized by heaven to minister unto salvation, laying claim to the exclusive authority of the holy priesthood, and anathematizing all without its pale, fulfilling the words of the apostle, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." We look again and behold the opposite extreme, we see multitudes, who, in their opposition to the organized system from which they dissent, have lost all idea of order being connected with the kingdom of God, or the plan of salvation, and direct their followers to a simple belief in the Son of God, but teach not his commandments, nor raise one single waymark to direct the anxious traveller.

But in the midst of this confusion what does the Saint of God behold? The heavens are opened, a bright messenger from the realms of glory is seen descending, he holds communion with the sons of men, he gives authority for the organization and rolling onward of the kingdom of God; for this purpose the power and the authority of the holy priesthood are given, that the servants of the Lord may be qualified to go forth and proclaim the principles of eternal truth, and administer in the ordinances of the kingdom of God, in order that the faithful, the honest in heart, may be introduced into the family of heaven.

Such things then has the Saint of God in these last days been permitted to witness and experience. He has discovered that the kingdom of God is one of order, that the authority by which it is governed is the delegated power of God himself. What, then, must be the nature of the crime of rebellion against that authority? is it not truly as the sin of witchcraft? and is not witchcraft a modification of the exercise of the powers of darkness? and are not all the efforts of the powers of evil directed to overthrow the power of God? What, then, we again ask, must be the heinousness of the crime of rebellion in a person professedly associated with the work of the Lord?

It is, most assuredly, the first step towards apostacy, and unless immediately repented of, must inevitably lead to the same. Let Satan get sufficient power over an individual so as to awaken this feeling in his heart, and he has little to do but fan the flame; while the understanding becomes darkened, the feelings become soured, all things are wrong, and, perhaps, ere he is aware, he finds himself cut off from the church of God, and delivered over to the buffetings of Satan.

We are desirous of warning the Saints generally on this momentous subject.—Let them look back to the origin of the church in these last days—let them call to mind the teachings of the prophet of the Lord when in the flesh—let them give heed to the quorum of the twelve apostles, upon whose shoulders the keys of the kingdom are borne—let them call to mind that they are the persons who adhered to the prophet through his various struggles, received his last instructions for the bearing off the kingdom of God in all the world, and which yielded the prophet himself abundant satisfaction, in his last hours, at the thought that he could fully resign all things into their hands, and leave the present scenes of turmoil and persecution to do his father's will beyond the veil.

At the present most important period in the history of the church, we are fully persuaded that every device of the Evil One will be brought into exercise to prevent the Saints escaping from their present position in the West, one or another will rise up professing to have authority to govern and direct the affairs of the kingdom; but let the Saints take heed unto counsel, and let the hearts of the people of God in the British islands go along with those who shall arise and obey the commandment of the Lord to come out of Babylon. We give this caution advisedly, and we know that it is in accordance with the mind and will of God, and exhort every one to take heed that they cherish not the spirit of rebellion against the legitimate authorities of the church, lest they be associated with those whose conduct will call down the anger of heaven, and who must suffer the reward of the rebellious and apostate.

EDITOR.

NEW YORK CONFERENCE.

The church of Jesus Christ of Latter-day Saints met persuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, elder O. Pratt was called to the chair, and G. T. Newell, secretary.

After prayer and a dedication of the assembly to God by the president, and a song of Zion by the whole assembly, the president arose and laid before the conference the present condition of the Saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

Whereas, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold-hearted world, to seek protection and sustenance for ourselves and families.

And whereas, inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, and having hardened their hearts, like Pharoah of old, against the cries of the fatherless and the widow—that we now cease our cries—wipe away our tears, and prepare ourselves to "enter into our chambers, and shut our doors about us for a little season, until the indignation be overpast." Therefore,

Resolved,—That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise to our heavenly Father that the day of our deliverance is so near at hand.

That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

That we most heartily sanction the proceedings of the council and church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has demanded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further,

That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

That during the mission and ministry of our brethren, the twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the church in New York, have no desire to see him, unless he repent speedily, and go

about making restitution for lifting his hand against the church and kingdom of God to destroy it.

That the church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; "For he that will not forsake father or mother, houses and lands, wife and children for me and my name's sake, is not worthy of me."

Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and calling upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the president.

ORSON PRATT, President.
G. T. NEWELL, Secretary.

COME ON, O ISRAEL, IT IS TIME TO GO.

From the New York Messenger, December 29th.

Beloved Brethren,—We are fully aware of the anxiety that must necessarily rest on your minds at this time, in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the Saints in this matter has surpassed our expectations. Our company now numbers over one hundred, who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provision on hand, such as beef and pork to bring it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Everything that is useful here is useful there, with the exception of thick clothing, stoves, &c. We want the company, on the reception of this, to commence sending in their monies. Where there is a large amount, it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money had better come to the city and assist in their investment, and then there will be ne no cause for dissatisfaction hereafter.

We have chartered the ship *Brooklyn*, Captain Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best order for sea, and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room affording them places of retirement at their pleasure. She will be well lighted with sky-lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance,

and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, all your poultry, beef, pork, potatoes, and anything else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Don't forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will not need them on the passage; the ship will be furnished with tin ware that will not break.

We have now but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing at the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th January instead of the 20th; by so doing we shall gain two days which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freights and letters to be addressed to S. Brannan, 7, Spruce-street.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance-men. Captain Richardson bears the reputation of being one of the most skillful seamen that ever sailed from this port, and bears an excellent moral character.

N.B.—Now, brethren, remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness, for we will accept of none. You would not accept it of me as your agent, neither can I accept of you. When you find me off my duty, bring me to judgment and make me feel the rod. Every man must be on the ground at the appointed time.

CALIFORNIA.

Extract of a Letter from an American Citizen to the Editor of the Baltimore Patriot.

The territory of California is to be one of the greatest interest. It has a most delicious climate and fertile soil.—You are aware that I passed some time among the Rancheros last year, and that they are the most interesting of the Spanish-American races, and would go far to show the decided influence of climate upon character. The Californians are handsomer in figure and features, with sprightly, intelligent countenances, cheerful, happy, and amiable dispositions, always ready for a frolic; their tempers are quick and energetic. They are, however, under the influence of double jealousy; the first and greatest, that of the Mexicans, whom, as you have seen, they have, as governors, expelled the country. Indeed, from

the remote situation of the territory, in relation to the government of Mexico, it has but a nominal attachment. The next jealousy is of our settlers, and is chiefly based upon an idea of the great ferocity of this people, and is modified by an admiration of our country. They make a distinction between those settlers who come over the mountains and those who come round the Horn—dreading the former and liking the latter. In the meantime, our people, like a sure, heavy, and swollen tide, are overflowing the country. Among them, I can almost imagine myself in Indiana. Most of the people who first enter Oregon eventually fall down into California. As an evidence of the imperceptible manner in which they come in, an emigrant couple were married a short time since at our Consul's in Monterey, and the house was filled with tall, gaunt back-woodsmen. The next day, the Governor sent to inquire where so many foreigners had come from; in the meantime they had all dispersed, and the Consul himself could not tell whence they had come, nor whither they had gone.

You must not suppose that I, more than yourself, advocate the principles of territorial aggression. Yet, believing, as I do, that the contests of the world are hereafter to be, not so much between individual interests as between great principles, influencing the well-being of man at large; and that the great contest going on, is between the democratic (not in a party sense) and monarchial principles, the latter having nearly fulfilled their purposes in the education of mankind, I think that I can foresee in the inevitable destiny of this territory, one of the most efficient fortresses, from which new and liberal, are to combat old and despotic, institutions.

TO THE EDITOR OF THE MILLENNIAL STAR.

Church Place, Latchford, near Warrington, Dec. 23, 1845.

Dear Sir,—Agreeably to my son's request I beg leave to hand you the annexed faithful and true copy of a letter, or rather a part of it, received from him by me. It is that portion of the letter which has an especial reference to the present momentous movement the Latter-day Saints in America are forced to adopt for their preservation. If on perusal you think its appearance in the STAR will in any way promote the cause of truth, and expose wrong and oppression, you are at full liberty to give it publicity.

Dear Sir,

Yours very respectfully,

JAMES NEEDHAM.

St. Louis, Nov. 17th, 1845.

My dear Father and Mother,—It is with peculiar feelings I, at this time, take up my pen to write to you, and though I intend but a short epistle, I expect before I get through to show why I feel so. Doubtless, you have heard of our troubles at Nauvoo and vicinity, the burning of houses, grain, &c., by the mob. Well, the amount is this, they will not let us live in peace, and so we must go elsewhere, at least they say we must, or they will drive us. This has hastened the move; but whether they did so or not we intend to go away for a time, and leave this abominable people of blood. As far as we know at present, we leave Nauvoo and the United States next Spring for some remote place, where, exactly, I don't know. I have braved the storm so far, midst the lies of apostates, the downfall of wicked men, the persecution in different ways, and the murder of our best men; and, by the help of the Almighty, I will still push my way through. I am not going to falter now, no, by the Lord's help, I will see the end: where they go I will go, and where they die let me die. I still say, let me suffer affliction with the people of God, rather than enjoy the pleasure of sin with such an abominable, ungodly people as this. In the wilderness, yes, with the wild man of the wood

(though we are not going to do so), rather than with such a people, that have killed the prophets and righteous men, and rejected the counsel of God, the everlasting gospel, which will prove their damnation and overthrow, and every people and nation that does the same. As brother Young says, "We don't owe this nation another gospel sermon, they are left to feel the wrath of an angry God. The Lord reward them according to their works, and let every honest heart say, amen." I have made one great sacrifice in leaving you and my brothers and sisters and native land, which nothing on earth would have caused me to do but the gospel, and I will make another, by the help of God. I have a comfortable home, a good place, and make a good living, and am beloved by my employers, who will do more and more for me if I will stay; but, no, the cry is, "Come out of Babylon my people, that ye partake not of her sins, and receive not of her plagues, for her sins have reached unto heaven." My dear father and mother, the sacrifice is a great one, to go further and further from those in my native land I love—*when shall I see you all again?* I know not, perhaps not again until years have rolled into eternity with their changes and events, still we shall find the kingdom of God rolling onward and the testimony of his servants true. William Smith is cut off from the church for immoral conduct, and for aspiring to that which belongs to another; he is now at St. Louis, lecturing against the Saints, and trying to do us all the harm he can. We feel much for him being a brother of Joseph, a man that we shall ever hold dear. *George J. Adams, a well-known man in England,* is with William Smith; but all things shall work together for good; they are only weeding us a little, which will save us so much trouble. I hope the Saints in England will not listen to such lies; but I need not fear, for I know a many of them have got a spirit whereby they can try their false pretensions. Let the Saints uphold the Twelve, brother Young being the President, and their minds shall expand, and be satisfied in the authority. My testimony is the same as ever, that I know this to be the work of God, I have evidence in favour of this work that I cannot get with any other system of things on earth, and here I stick as long as it gives me that. I suppose by this you will think it time to speak of something else. Well, you must excuse me, I have the work at heart, and it is my delight to talk about it, and if these few unconnected sentences will do any good, brother Ward is at liberty to use them. My love to brothers Woodruff, Ward, Clark, and Fielding, and all inquiring friends. Hoping this letter will find all well, I am ever, my dear father and mother,

Your affectionate son,

JOHN NEEDHAM.

ADDRESS TO THE SAINTS.

My dear brethren and sisters in the British Isles,—I have been requested by brothers Woodruff and Ward to write a few lines for the STAR, before I leave this country for my own native land, though, I can assure you, it is quite a task for me to undertake to write anything to go before the scrutinizing eye of the public.

I have now been in this land nearly seventeen months, during which time my labours have mostly been confined to Bradford conference, in Yorkshire, and Mars Hill conference, Herefordshire. I laboured about seven months in each place, and my labours have been blessed as much as I could reasonably expect, considering the condition of each conference when I first went to it. My motive has always been to do what little good I could, and as little harm as possible. I have found the Saints in these conferences good, honest-hearted people, humane, and very kind, also willing to hearken to the counsel of their brethren who were placed over them, and I hope they will ever continue thus to act. They have all been very kind to me, for which I return them my hearty and sincere thanks, and to all others who have been kind to me, praying that my heavenly Father will bless them in this world, and give them eternal life in his kingdom. I have visited several other conferences, viz:—Liverpool, Preston, Clitheroe, Manchester, Sheffield, Worcester, Cheltenham, Bristol, Bath, and London, where also I found the Saints very kind indeed. In short, my visit to this land has truly been one of interest to me, and I feel glad that I came, according to the counsel of my brethren the Twelve. Although it looked a great undertaking at first, through the assistance of the Lord I have been enabled to accompany my brethren, E. H.

Davies, J. A. Stratton, and J. B. Meynell, to this land, and now that I am about to return home, I wish to say a word to my brethren. Brother Woodruff is going home, whom you will miss very much, I have no doubt, but brothers Hedlock, Ward, and Banks are left to preside, and if you will seek their counsel and hearken to it, all will be well with you, and you will prosper. Brethren, let us ever remember the authority of the holy priesthood, and respect every man in his office, and uphold him in his calling. It is not for us to think we are great big bodies, because we have some little authority. Do we not know that we are not masters, but merely servants, and the more authority we have got, the more are we servants. We are to obey what our Saviour has said, "He that is the greatest among you let him become servant of all." And were we to carry this principle out we should see that it is a true one. For example, we will look at our Father in heaven. He is the greatest of all; see the responsibility and care he has resting on him. He has got all the heavenly worlds to keep in order, and minister to; he also has to see to this world below, to all the Saints in heaven, and to all the Saints on this world. There is not one of us could do all this, and how does he do it but by his authority and power. Again, we will come to the twelve on the earth, they have got more authority than any other men on the earth, and in the same proportion more to see to and more care than any other men, for they have the care of the whole church. And here is the presidency in this land, who have got more to serve and attend to than any other men in this land. The presidents of conferences also have more to see to than the presidents of branches, and so we see according to a man's calling and authority, so is his responsibility; so brethren, to make the best of ourselves, we are only the servants of our Heavenly Father, and yours for His sake. There are but few that are kings and priests yet. Let us rule with what little authority we have got in wisdom, mercy, love, and kindness, and the Lord will bless our administration, "He that is faithful in little shall be made ruler over much."

I must conclude by saying, I wish all my brethren and sisters well in this land, and hope that the time will come when we shall see each other west of the Rocky Mountains or in some other good place; and may God add his blessing and save us all in his kingdom is my prayer, in the name of Jesus. Amen.

I remain, as ever, yours most affectionately in the covenant of peace,

E. F. SHEETS.

TO THE SAINTS IN THE BRITISH ISLES.

Liverpool, January 20, 1846.

Beloved Brethren and Sisters,—As I am about to leave this country, and to return home to the society of my friends in the land of Zion, with the view of getting myself in readiness to join the camp of Zion in their migration through the wilderness, to a land where we may enjoy the sweets of liberty unmolested, and worship the God of Israel according to the dictates of our own consciences, which will be according to the will of God, and will be made known to us from time to time, as our needs and circumstances may require, I feel it to be my duty and privilege to say a few things to you in the way of a farewell through the medium of the STAR.

It is now just twenty months since I left the city of Nauvoo on a mission to this country, agreeable to the council of the quorum of the twelve. I arrived here in Liverpool, on the 24th of August, 1844, in company with elders Davis, Sheets and Meynell. Soon after my arrival I was appointed to the presidency of the Liverpool conference, where I remained devoting my labours to the best advantage that I, in my wisdom, was capable of doing until the 22nd of July; when, in accordance with the wish and counsel of the first presidency, I went and took charge of the Bath and Bristol conferences, where I remained until the 3rd of December. Since that time I have visited several other districts or conferences. I now in all truth and sincerity say that I have found the Saints in general a kind, loving, friendly, and hospitable people. My visit to this land has been very satisfactory to myself, and my labours, and the result of them while amongst you, have been that which I feel perfectly satisfied with.

I have rejoiced in seeing your willingness to adhere unto the counsel of those who were sent to labour amongst you, and I hope you will ever continue so to do; for in so doing you will meet with the smiles and approbation of your heavenly Father.

Permit me, before leaving you, to offer a little counsel and advice, which I wish to do in the spirit of meekness and love. We will all readily agree that we are engaged in a most great and glorious work, and to the consummation of which we may with propriety look, relying upon the promises of God with the most sanguine expectations. But let us realize that Satan, that arch deceiver, in order to prevent our coming to the enjoyment of those glories that we now have in view, will make use of every devise and stratagem in his power. This being the case it becomes highly necessary for us to arm ourselves with every weapon in our power that will be calculated to enable us to meet, and successfully overcome, all the obstacles and stumbling blocks that he may throw in our way, in order to prevent our onward march in the cause of our Divine Master. I am of opinion that there is scarcely any thing so well calculated to be a shield and armour to the Saint as a thorough understanding of the principles and order of the kingdom of God. The Lord has certainly been very particular in the organization of his church and kingdom on earth, so that when we take a view of it in all its beauties and ramifications we will readily agree with the apostle that it is a perfect body fitly joined together. Now this body or kingdom most certainly has a head on earth, which head we acknowledge to be the quorum of the twelve apostles. We might mention as other parts of the body, the quorums of high priests, seventies, elders, &c., &c. Now there are of necessity growing out of these quorums presidents who are appointed for special purposes, such as presidents of stakes, conferences, and branches, whose duty it is to watch over the Saints under their immediate charge, and see that all things are kept in order. Now it is to these that the Saints should seek for counsel and advice, and adhere unto it when it is given; for instance, it is the duty of the Saints in a branch to seek counsel of their presiding elder. I mention this because I have heard of an instance where there was some one connected with a branch who seemed to be highly favoured of the Lord, getting visions, dreams, and revelations, not only for themselves but for others. Now they are sometimes boasting of the things revealed to them, and the favour that they are in with God; so that others get confidence that they are some great one, and, instead of going to seek counsel of the presiding elder, the proper person, they pass him by, trampling upon his authority, showing contempt to the holy priesthood, and run to such persons who will most probably give them any thing they may wish for, probably a revelation for themselves, or one making known to them that the officers of the branch are out of order, and perchance that the whole church has gone astray. Let no such things as these exist amongst you, for they are not right. A branch in this situation is just about as much in order, and as likely to make progress, as a man standing upon his head. We wish the Saints to understand that it is their privilege to ask and obtain blessings for themselves, but not for others, nor yet for the government of the church, neither is such a principle or doctrine binding upon the Saints in any way. If there is anything to be revealed to the church it must come through the head and not the feet. We will bring a comparison that will illustrate our ideas. The British government have at the present time a large army in India, to whom they, from time to time, are transmitting official dispatches. To whom are these dispatches sent? To a private soldier, a captain, a colonel, or an officer who holds a higher rank than they? Most certainly not. The British government has a better understanding of order than to act thus; they will not trample upon the authority in this way, but in all instances will transmit all dispatches though the head, or governor general. Then do we not think that God and angels understand order as well as the British government. Let me exhort my dear brethren and sisters to look to these things, and seek to understand what the principles of the kingdom of God are. Seek to understand the warnings of the spirit of God, that you may not be deceived, for I will say as did John, there are many false spirits gone abroad in the world. Try the spirits.

Not wishing to be lengthy I will now bring my epistle to a close; commending you to the care of the great shepherd of the sheep, and to those whom he has appointed to minister in his name. Praying that the great head of the church will bless you with all blessing that you may stand in need of, so as to enable you to be prepared for the second advent of Messiah in the world, and to enjoy a thousand years of rest with him.

I return unto you my dear brethren and sisters my most hearty thanks for your kindness to me while I have been in your midst. I have the honour to subscribe myself, most respectfully, your brother in the bonds of the renewed covenant,

J. A. STRATTON.

TO THE SAINTS IN THE BRITISH ISLES, GREETING.

Liverpool, January 20, 1846.

Beloved Friends,—I deem it my duty to address a few lines to you through the medium of the STAR, before I take my departure from England on my return to America. The shortness of my time, and the multiplicity of business, forces me to be brief.

You have already been informed, that the persecution and banishment of the Saints west of the Rocky Mountains, and a desire to deliver my own family and friends is the sole cause of my sudden departure from your midst. And I now once more appeal unto you, that you will let your prayers ascend up before God, day and night, in behalf of your afflicted brethren in Zion, that the Lord may deliver them from persecution and oppression, which they have long groaned under. Though an edict of banishment is passed, and they are about to make a sacrifice of their houses and lands, &c., &c., and endure the fatigues of a journey of near two thousand miles, still our persecutors are not satisfied with this, but are striving to stir up every wicked and ungodly character to malign us, and charge all their own black deeds of infamy and crime upon the Saints, in order that the world, far and near, may really think they are doing God service while thus persecuting the Saints. But, *the day will come* when *all men* will get their reward for the deeds done in the body. I hope and trust that the Saints—the Saints throughout the land—will not be weary in well-doing, but sustain the general cause of Zion by prayer, love, charity, faith, and all good works. My stay in your midst, on this mission has been limited to one year, but I rejoice much at the progress and prosperity of the cause during this period.

It has been a year of much interest to the church in Britain as well as in America, and I trust that the same interest may continue and increase until the house of Israel are gathered, that their strength and labour can be concentrated as the rest of one man, in building up and beautifying the land of Zion, until the deserts shall blossom as a rose, and her cities, temples, and towers point to heaven as a token of the fulfilment of the promises of God unto Israel in the last dispensation and fulness of the times. It has been highly gratifying to me from the beginning, to observe the union of the Saints throughout the British Isles, and their willingness to abide by the counsel of the presidency of the church, and sustain every man in his office and calling: it is upon the principle of union that Zion and Jerusalem are to be built up, and be prepared for the coming of the Messiah. You have also nobly responded to the call to assist in rearing unto the name of the Lord, a temple, as the sequel will show, and also in liberally contributing when other appeals have been made upon you, for which you will not lose your reward.

Elder Reuben Hedlock is again appointed to the important station of president over the churches in the British Isles. I have every confidence to believe that you will uphold and sustain him in his office; he has had much experience in the church of Christ, and will act for the general good of the cause; you will be blessed in following his counsel and upholding him by your faith, your prayers, and good wishes. Elders Thomas Ward, and John Banks are appointed as counsellors to elder Hedlock, the amount of their talent and labours you have already ascertained in years gone by. You know them, and will sustain them in their office—their own works recommend themselves.

I would advise that the Saints sustain the STAR, and give it as wide a circulation as possible, for it is through this medium that you obtain constant information. Also use your influence to continue to circulate all our publications as extensively as possible, for they contain truth, and truth is mighty and will prevail. Let not the Saints be discouraged because of the tribulations and sacrifices they are called to pass through; for though the tongue of slander, the press, and wicked men send forth as upon the wings of the wind, a flood of falsehood and bitterness against the Saints, yet they will triumph at last, and God with eternal truth will give a victory over the Devil with his flood of lies, and the earth will be redeemed from the fall, Zion will yet enjoy all her blessings which have been promised through the mouths of all the holy prophets since the world began.

I would advise the Saints to keep in view the gathering. I have no doubt but that there will be doors open for the gathering of the Saints from this land to meet with their friends who will settle in California, and by uniting together in wisdom, and going by counsel, much may be done in the continuation of the emigration.

Before closing this address, I feel disposed, for the benefit and information of the

Saints, to lay before you a correct account of the receipts for the temple, and donations to myself, in conformity with the appeal made at the last General Conference, also the situation in which I leave the printing department in Liverpool.

The following is a List of Donations received by me, and others named, since 15th Dec. 1845.

	Paid Others. £ s. d.	*Paid W. Woodruff.* £ s. d.	
Received from the Saints in the Liverpool Branch as Donations to J. A. Stratton.....	2 5 0		
George Slater	3 0 1½		
E. F. Sheets	2 0 0		
	7 5 1½	10 18 10½	Per Elder Thos Wilson, President.
Manchester Conference, H. Clark	9 0 0	25 14 4	Downs for J. D. Ross, do.
Glasgow ditto		11 13 0	Peter M'Cue ditto
Birmingham ditto H. Clark	2 6 6	3 12 10	Robert Crook ditto
Bradford ditto		5 0 0	Charles Miller ditto
Preston ditto		5 0 0	J. Halsall ditto
London ditto		3 14 0	E. H. Davies ditto
Leicester ditto		1 0 0	Thos. Margetts ditto
Newton Branch		1 12 0	W. Lovatt ditto
St. Helens ditto		0 5 6	Samuel Skerratt ditto
Sunderland ditto		0 4 0	E. Gillies ditto
Clitheroe Conference, ...		3 13 1	Wm. Speakman ditto
Bristol Branch		0 13 0	Samuel Gentle ditto
Chalford Hill ditto		0 8 0	E. H. Webb ditto
Cheltenham ditto		0 12 10	J. Johnson ditto
Bath ditto		1 3 0	J. Halliday ditto
Trowbridge ditto		0 12 0	Ditto ditto
Ashton ditto		0 7 0	J. Albiston ditto
Newcastle ditto		0 14 8	J. Bainbridge ditto
Edinburgh Conference		2 0 0	J. P. Waugh ditto
Sheffield ditto		1 12 0	J. Ure ditto
Carlisle Branch		0 12 0	Thomas Bell ditto
Worcestershire Conference		1 0 0	J. Smith ditto
Bedford ditto		1 0 0	R. Martin ditto
Old Swinford Branch		0 5 0	W. Westwood ditto
Sundry private persons		12 8 0	
	18 11 7½	95 15 1½	
From sundry Saints as a Loan upon the Books in the Office in Liverpool	95 8 6		
For Books Sold	35 3 8		
		130 12 2	
		226 7 3½	
By Amount paid for private Printing and Book Binding accounts out of this, together with provision for self and friends, as an outfit to America		81 10 0	
Stock in hand in Office.		144 17 3½	
» Amount of 879 Books of Mormon, left in Office, at 4s. each	175 0 0		
» 2259 Doctrine and Covenants at 3s. 6d.	395 15 0		
» 2166 Hymn Books at 1s. 6d.....	162 9 0		
		733 4 0	
Debts due the Office.			
» Amount of outstanding Debts due on the Sixth Volume of the STAR..... 76 14 0			
» Deduct for bad Debts... 26 15 0			
	50 0 0		
» Amount due for Proclamations Sold	15 12 10		
» 2400 ditto on hand, at 12s. 6d. per hundred	15 0 0		
		80 12 10	
Debts due Binder and Printer.		813 16 10	
To Debts due to Mr. Fazakerly, for Binding Doctrine and Covenants	35 15 1		
Ditto for Hymn Books	24 3 7		
» Messrs. James and Woodburn, for Printing Proclamations.....	45 0 0		
	104 18 8		

Amount brought forward	104 18 8	813 16 10
Amount due from me to sundry persons as Loans for various purposes	62 19 5	
		167 18 1
		645 18 9

Temple Fund.

Received from Reuben Hedlock as Temple Subscriptions	217 15 9½
Ditto Wilford Woodruff's receipts for the Temple	317 12 11½
	£535 8 8½

Thus have I laid before you a statement of our affairs as I leave them in this land, and I now conclude by returning to all my sincere and heartfelt thanks for all the kindness and assistance which I have received, and pray my heavenly father to bless the Saints in Britain in all their hands shall find to do, and speedily make a way for the honest in heart to join their brethren in the land of Zion, that they may receive their endowments, and be prepared to be instrumental in consummating his great work, which he will assuredly cut short in righteousness. Such is my prayer on your behalf, and, beloved Saints, let myself, my family and others, as well as the Saints in Zion, be ever had in remembrance by you, that our undertakings may receive the approval of heaven, and meet with that reward and that rest which remaineth for the people of God. Amen.

W. WOODRUFF.

ELDER HEDLOCK'S STATEMENT.

It will, no doubt, be interesting to the Saints to learn that the ship *Liverpool*, Capt. Devonport, sailed from this port hence to New Orleans, on the 16th of January last, with seventy-seven souls, or sixty-two adults on board, including forty-five Saints or thirty-four adults, among whom were Hiram Clark and wife, sister Woodruff and two children, E. F. Sheets and wife, and several families who have gone to join their friends in their journey across the Rocky Mountains to California.—May an all-wise Providence protect and guide them where they can enjoy the religion of Jesus Christ, for which they sacrifice their houses and homes, friends and native land—suffering the fatigue and hardship of a long and tedious journey, rather than dwell in confusion with mobs, whose only aim is to destroy the lives and property of the Saints.

Our much esteemed president, elder Woodruff, and J. A. Stratton, took leave of the Saints in England on the 22th of January, and sailed for New York on board the packet ship *Ashburton*. They will speedily visit their friends in the east and gather up as many as they can, and then join the Saints in Nauvoo in their departure to the western coast of America: and I here beg to acknowledge the kindness of the Saints in Britain, on behalf of the Saints in Nauvoo and elder Woodruff, to return the gratitude of my heart for their liberality in donating for the building of the temple in Nauvoo, where it will long remain as a monument of the industry and perseverance of a persecuted people, where the elders of Israel, previous to their departure into the wilderness, will receive the fulness of the holy priesthood and the power of the gospel of Christ, which will prove a blessing to mankind; and also for contributing to the assistance of elder Woodruff and the Saints in Nauvoo, in the hour of need; and I pray God, the Eternal Father, in the name of Jesus Christ, to bless the Saints in this life, and crown them heirs of God and joint heirs with Jesus Christ.

It will be seen by elder Woodruff's address to the Saints in the present number of the STAR, the amount donated to the temple, and what has been donated to him and others; also what has been loaned on books and the amount of books on hand. As I am anxious to liquidate all demands upon the books as early as possible, I wish

to impress upon the minds of the Saints and our agents, the necessity of effecting as speedy and extensive a sale as possible, thereby effecting two objects, first the spread of the principles of eternal truth to the inhabitants of the kingdom, secondly to enable us to meet promptly the demands upon us. As some of our agents are greatly in arrears of payment for books already sold, we are under the necessity of requiring immediate returns from them to meet the demands of our printer and binder. Those who have loaned money on books, can, by giving their order, receive the amount in books at wholesale prices, immediately, if requested. It is necessary to be understood that the Book of Mormon, Doctrine and Covenants, Hymn Book, and Proclamation of the Twelve Apostles belong to the twelve, and the proceeds, after defraying expenses of printing and binding must go to them according to their order. The 4th and 5th volumes of the Times and Seasons are the property of elder John Taylor. From this, it will be observed that I cannot use any monies arising from the sale of those books towards defraying the expenses of the office in Liverpool.

It will be perceived by elder Woodruff's statement, that he has not included the emigration department, which hitherto has paid the expenses of the office, and satisfied the pressing demands of many a travelling elder who has called upon us, and contributed to many a poor emigrant besides. In the space of three yeare and two months I have sent to America 990 adult emigrants, 113 of whom have either paid or agreed to pay their passage in Nauvoo, amounting to the sum of £466 12s. which is equivalent to my trasmitting that amount in cash, for I have their expenses to pay on the ship whether I am paid or not. Some of those parties, I am sorry to say, have apostatized from the church and refuse to pay, thus treating me unkindly for my kindness unto them.

I have received by private donations from the Saints, from the 14th of December, 1843, to the 1st of January, 1846, the sum of £62 15 3. I have paid for board, lodging, and travelling expenses to visit conferences for the above period, £169 16 2.

I paid for the expense of a lawsuit in defence of Messrs. Pugmire and Cartwright, £29 15 6, and received as a donation from the Saints towards the above lawsuit, the sum of £14 17 8¼, leaving a balance of £14 17 9¾, which I now owe to the book fund.

I received by the penny subscription, raised towards assisting the poor, the sum of £42 11 0, one half of which I gave to brother Ward, who had contributed from his own funds to their assistance.

I have paid for rent of office since the 14th of December, 1843, to the 1st of January, 1846, the sum of £106 13 4, and have also paid taxes for the office for the same period to the amount of £28 5 6. I have likewise paid for postages, office books, and other necessary expenses, the sum of £136 13 1½. I mention the above particulars that the church may know the expense incurred in maintaining an office for the benefit and good of the church; whence they can emigrate without imposition; and as the emigration of the Saints has ceased for a season, I have no resources to sustain the office, only by the patronage of other people. I hold some deposits for emigration from some members of the church, which may remain to their credit until they are ready to go to California, or I will refund their deposits to them, if they choose. I need not say anything respecting the collections for the temple, the loans on books, and books on hand, as brother Woodruff has made a statement on that subject.

Some may ask, would not a cheaper office do as well? I answer, yes, if it could be had in a locality as suitable for our business as the one we have. Since I came to this new office, I have shipped 277 adult passengers, 150 of whom were Saints, 127 that were not; which is three times as many as I shipped while in the old office, shewing an increase of business not connected with the church. Very few passengers were shipped to New York, Philadelphia, Boston, or Quebec, until I came to Stanley Buildings, but since I have been there, I have shipped 70 adults, only 20 of whom were Saints. I have now about 54 adult emigrants (that are not Saints), to sail in the *Windsor Castle* on the 15th of February. I have also effected arrangements by which I can forward freight and emigrants every five days to New York, by the line of packets to Philadelphia and Boston every eight

days, to New Orleans every six days, to the Canadas in the shipping season, to South America, the East and West Indies, &c. When the Joint Stock Company is completed, these arrangements can be turned to their advantage.

I wish to impress upon the minds of the Saints the importance of their position, and the necessity of their becoming a commercial people. The time is not far distant when the standard of truth will be raised in all parts of the earth, and the twelve will have to see that the gospel is preached to all nations, and gather the Saints to the place appointed. Can it be done? Can the poor Saints, out of their scanty livings, raise a fund sufficient to perform this great work, without a change in circumstances? I answer, no! It was a view of the magnitude of the work of God, and the situation of the Saints, that first suggested to my mind the formation of the Joint Stock Company, and I rejoice to see it so nearly ready for operation. Based upon principles of equity and justice, with the sanction of the British Government stamped upon it, and the approbation of the authorities at Nauvoo, as well as the arm of Jehovah to propel it for the good of his cause, and the many wise and persevering men engaged to direct the interests of the company, it cannot fail to succeed.

And while our brethren are labouring and sacrificing their all, and going into the wilderness to prepare a home for us; I say, while they are in an unsettled state, let the Saints in Britain not slack their hand, but use double exertions to swell the amount of capital, and prepare every needful thing for a company of Saints to take with them next September to California, that they can take their weary brethren something to comfort their hearts in the wilderness, and at the South American ports, and return with the blessings of Providence and something to increase the capital of the company, also at the same time to seek out the honest in heart, and the meek of the earth, and supply them with every necessary thing for the settlement of a new country. There is not a people on earth so well situated for commercial interests as the Saints in Britain, and no people could do more than the Saints, were the power now in their hands brought to bear upon the great interest of the church in proper order.

Where, says one, is the power; I answer in co-operation, for the Saints are scattered through all the commercial towns of Britain, and are nearly all manufacturers of some sorts of ware, and have more or less influence in the neighbourhood where they reside. Let each branch of the church select one of the most business-like men they have as an agent to correspond with me, or whoever may be in Liverpool to conduct the affairs and ascertain the terms of freight and passage, and times of ships sailing to those ports above named, and any other required information, and make it publicly known and solicit all the business he can. He must not be afraid of doing too much, or falter in the first, second, or third attempt; for remember it will take time to become acquainted and gain the confidence of the people, but perseverance and punctuality are sure to gain the prize, and on fair business principles the agent will realize five per cent on the business he transacts, which, though small at first, will increase, and great good to the church be effected; then, instead of calling upon the Saints for a penny subscription to relieve the poor, we could send five or ten families of the poor in every ship, free of charge, as soon as we get fully established, without feeling the expense. When agents are appointed, let them send me their names and I will insert them with their address in the bills, so that the public may know to whom and where to apply.

We can commence trading as soon as we are fully registered, wherever it will be most advantageous for the company, and we shall not delay operations when we can legally act, but use every lawful endeavour for the good of the company and promotion of the cause of God, to lay out some of the funds in trade and commerce. Probably it will be wisdom, when circumstances permit, to purchase a ship, for I know of ships that have paid for themselves in three voyages to and from Canada; but I do not think it wisdom to spend but a small portion of the company's fund in a ship; if we do, we shall only have a ship and no means of freighting it to the place of destination. I am inquiring after the prospects of sending for a quantity of American flour, lard, cheese, pork, and beef, and such other articles as can be kept in bond, unless the duty is taken off, to supply the demands of the Saints and the furnishing of our own ships, which would cause great consumption. I have

to purchase from £50 to £100 worth of provisions for every ship I send out, and I shall at least, according to present prospects, want about £1000 worth of provisions this year for shipping, the profits of which might as well go to the Joint Stock Company as to other merchants, and I could, through the connections I have formed, sell £10,000 worth in a year, beside supplying the Saints, if we only had the capital to commence with, which I expect will soon be ready. I do not wish the interest of the Joint Stock Company to absorb all the attention of the Saints, but I wish it to have its due attention, while at the same time I would exhort the Saints not to slacken their hands in spreading the truth, and let me entreat of the presiding elders of conferences and branches, travelling elders, and all the Saints, to use every lawful endeavour to spread the truth wherever doors may be open before you, and permit me to remind my brethren who preside over conferences and branches, that to them is committed a charge of great importance, to teach the people the way of salvation, therefore seek the spirit of God to guide you into all truth, and in your deliberations in council gain the wisdom of all by giving all the privilege of expressing their feelings on matters brought before you, give your judgment in righteousness, without partiality or party feelings, study the well-being of the Saints under your charge, seek to settle all differences that you can without disturbing the whole church with the grievance, teach the Saints that the Spirit of God is a spirit of love, and it will be a rule by which all may know that a member is out of the way; if they are possessed of a contentious spirit, of hatred and envy, be gentle in reproofs, remembering that soft words turn away wrath. To the Saints I would say, remember your presiding elders before God, and if you wish to be benefited by them, comfort them. Pray for God to bless you and guide you into all truth, remembering that your elders are the medium of communication, by the influence of the Holy Spirit, to you, and if you are agreed, nothing will prevent them from having their understandings enlightened, and their tongues unloosed, and wisdom and intelligence from God be communicated unto you. Brethren, I desire your prayers, I need your support before a throne of grace, for your welfare is my constant study, and many a sleepless night I have passed thinking upon the situation of the Saints of God in these last days, and I feel my inability, without your sympathy and prayers, to counsel and direct the church in Britain at this important crisis, when the powers of darkness, and oppression of mobs, have arrayed their powers against the church in America, and so many obstacles rise up to disturb the peace and happiness of the people of God, and so much remains to be done to spread the Gospel and gather the Saints with our limited means.

I pray that God will protect his people from dangers seen and unseen, and that the Saints will be faithful to the end, and receive a crown of eternal life.

REUBEN HEDLOCK.

Latter-day Saints' Millennial Star.

FEBRUARY 1, 1846.

WE have been induced in the present number of the STAR, to present considerable matter touching the present situation of the Saints in Zion, and their intended removal; not because the measures to be adopted, or the principles to be carried into effect, have an immediate bearing upon the Saints in Britain, but because of the principles that are set forth for the instruction of the Saints in relation to the great doctrine of the gathering, and we trust they will not be lost upon the people of the Lord in this country.

There is no characteristic by which the Saints are distinguished in the present days so peculiar as that of the gathering, and so long as we continue in connexion with the kingdom of God, the doctrine of the gathering will be of vital importance,

indeed everything hinges upon this point, the Saints must be gathered out from Babylon, in order that they may become a kingdom and a people prepared for the Lord at his coming.

We have no doubt that there are many in the church at the present moment upon whom this subject as yet has not produced its due and legitimate effect. Without laying much claim to the spirit of prophecy, we think we can perceive in the political horizon, indications that will bring powerful arguments to the minds and hearts of the Saints upon this all important subject.

We beg to apologize for the delay in sending out the second number of the Star, such has been the multiplicity of our business in taking stock, and settling affairs with our late beloved President, that we have not been able to attend to our ordinary business, and in addition to this, sickness has been added to the difficulties we have of late had to struggle with.

We would also say to our correspondents of the British and American Commercial Joint Stock Company, that we are much behind hand in our communications with them, however, we trust that for the future not to be quite so crowded with business, and consequently be enabled to attend more punctually to our various duties.

We have received a communication from our beloved President Brigham Young, dated Nauvoo, City of Joseph, Dec. 17th, 1845, by which we find that the Saints at least consider that all things are prospering with them. They have commenced the endowments in the attic story of the Lord's House, and are employed therein night and day; they had, at the date of the letter, given the endowment to some four hundred persons.

The mob, it is said, are now much vexed at our removal, and at the prospect of the Roman Catholics succeeding us. The Saints had been visited by two reverend gentlemen sent by the bishop of Chicago, who examined minutely the city and public buildings, and who declared our Temple to exceed anything they had seen outside of Italy.

The Lord hears and answers the prayers of his people, and the designs of wicked and oppressive men are continually overruled. Great preparations are making for the removal in the spring, and the city has the appearance of being filled with wagon-shops. Saints are daily arriving from the different States, so that there is scarcely a single room in the city to let.

The Saints from this are directed to make their course for the bay or port of St. Francisco.

The people are still labouring on the Temple, and the finish of the interior is progressing rapidly. The fount and oxen of hewn stone are nearly accomplished, and will soon be fit for use.

We are glad to be able to communicate this intelligence at the present time, and we feel assured they will be very satisfactory. Let the Saints remember they are the children of the day, and let them be fully alive to the signs of the times, and for all events that may transpire.

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COPY OF A LETTER FROM J. SMITH, JUN., TO MR. GALLAND.

Reminiscences of truly great men are at all times interesting, and particularly so when they have passed from the present stage of action, and their words and works have become a portion of history. The records of mankind teem with narrations of the great and mighty, who, rising above their fellows, have been instrumental in giving laws to the world, overthrowing empires, or establishing principles outliving their short mortality, and operating with still potent energy to the present day. In what estimation should we then hold the character of the chosen and now martyred man of God, who, after the world had slept the sleep of ages, shrouded in comparative darkness with regard to all spiritual things, was permitted to be the instrument for restoring a communication between heaven and earth, and establishing that kingdom which should never come to an end, but continuing to grow in power and majesty, should prepare a people for the coming of the Lord, the final overthrow of evil, and the establishment of holiness and peace throughout a regenerated world.

We therefore think no apology is necessary for the introduction of the following letter, extracted from the *Times and Seasons* of February, 1840, and written within the walls of a prison, when incarcerated for righteousness' sake. We feel assured that the doctrine and principle which it contains, will be acceptable to all, and may be of service to many.

Editor.

Liberty Gaol, Clay Co. March 22nd. 1839.

Mr. Isaac Galland.—Dear Sir, I have just been privileged with a perusal of a letter, put into my hands by Mr. D. W. Rogers, which letter was directed to him, dated February 26th, 1839, and signed Isaac Galland. The contents of said letter express a sympathy and a good feeling towards the people and church of the Latter-day Saints, of whom I have the high honour to being their religious leader; I say high honour, more especially because I know them to be an honourable, a virtuous, and an upright people. And that honour, virtue, and righteousness, is their only aim and object in this life. They are, sir, a much injured and abused people; and are greatly belied as to their true character. They have been fallen upon by a gang of ruffians and murderers, three times, in the state of Missouri, and entirely broken up, without having committed the first offence; or without there being the least shadow, in the very slightest degree of evidence, that they have done ought of any thing derogatory to the laws or character of the state of Missouri. And this last time of their being broken up, it is either my misfortune, or good fortune (for I rather count it good fortune to suffer affliction with the people of God), in connexion with others of my brethren, to be made a severe sufferer, by the hands of the above mentioned *rascals*; they are supported by some portions of the authorities of the State, either

in consequence of prejudices, excited by foul calumnies, or else they themselves are the fathers and instigators of the whole diabolical and murderous proceeding.

I am bold to say, sir, that a more nefarious transaction never has existed since the days of yore, than that which has been practised upon us. Myself, and those who are in prison with me, were torn from our houses, with our wives and children clinging to our garments, under the awful expectation of being exterminated. At our first examination, the mob found one or two persons of low and worthless character, whom they compelled, at the peril of their lives, to swear some things against us, which things, if they had been even true, were nothing at all, and could not have so much as disgraced any man under heaven. Nevertheless, we could have proved by more than five hundred witnesses that the things were false. But the judge employed an armed force, and compelled us to abandon the idea of introducing witnesses, upon the peril of the lives of the witnesses. Under such circumstances, sir, we were committed to this gaol, on a pretended charge of treason against the State of Missouri, without the slightest evidence to that effect. We collected our witnesses the second time, and petitioned a *habeas corpus*, but were thrust back again into prison by the rage of the mob, and our families robbed and plundered, and families and witnesses thrust from their homes and hunted out of the State, and dare not return for their lives. And under this order of things, we held in confinement for a pretended trial; whereas we are to be tried by those very characters who have practised those things, and have sworn to have our lives also! and have made public proclamation that these men must and should be hung, whether they were innocent or guilty. Such men too, sir, hath made this proclamation, as General Atchison, who is considered one of the most prominent men in the State. This is according to the information I have received, which I suppose to be true. Their plea, sir, is that the State will be ruined if the Mormon leaders are liberated, so that they can publish the real facts of what has been practised upon them.

We are kept under a strong guard night and day, in a prison of double walls and doors; proscribed in our liberty of conscience; our food is scant, uniform, and coarse; we have not the privilege of cooking for ourselves; we have been compelled to sleep on the floor with straw, and not blankets sufficient to keep us warm; and when we have a fire, we are obliged to have almost a constant smoke. The judges have gravely told us from time to time that they knew we were innocent, and ought to be liberated, but they dare not administer the law unto us, for fear of the mob. But if we will deny our religion we can be liberated. Our lawyers have gravely told us that we are only held now by the influence of long-faced Baptists; how far this is true we are not able to say; but we are certain that our most vehement accusers are the highest toned professors of religion. On being interrogated what these men have done? their uniform answer is, we do not know, but they are false teachers, and ought to die. And of late, boldly and frankly acknowledge that the religion of these men is all that they have against them. Now, sir, the only difference between their religion and mine is, that I firmly believe in the prophets and apostles, Jesus Christ being the chief corner stone. And speak as one having authority among them, and not as the scribes, and am liberal in my sentiments towards all men in matters of opinion, and rights of conscience, whereas they are not. But enough of this. I feel highly gratified to learn of a man who had sympathy and feelings of friendship towards a suffering, and an injured, and an innocent people; if you can do them any good, render them any assistance or protection, in the name of suffering humanity we beseech you, for God's sake, and humanity's sake, that you will do it. If you should see Governor Lucas, I wish you would have the kindness to state to him the contents of this letter, as we know him from information to be a man of character and a gentleman. I would be glad, therefore, if it were possible that he, and not only he, but every other patriotic and humane man should know the real facts of our sufferings, and of the unjust and cruel hand that is upon us. I have been in this State one year the twelfth day of this month, and have never borne arms at any time. I have never held any office, civil or military, in this State. I have only officiated as a religious teacher, in religious matters, and not in temporal matters. The only occasion I have given, was to defend my own family in my own door yard against the invasions of a lawless mob, and that I did not do at the expense of any man's life, but risked my own in defence of an innocent family, consisting of a wife, five children, hired servants, &c. My residence was in Far West. I was surrounded with a noble, generous, and enterprising society, who were friendly to the laws and constitution of our country. They were broken up without cause, and my family now, as I suppose, are living, are in Quincy, Illinois.

We are informed, that the prisoners in Richmond gaol, Ray county, are much more inhumanly treated than we are. If this is the case, we will assure you that their constitutions cannot last long, for we find ours wearing away very fast, and if we knew of any source whereby aid and assistance could be rendered unto us, we should most cordially

petition for it. But where is liberty—where is humanity—where is patriotism—where has the genius of the pedestal of the laws and constitution of our boasted country fled? Are they not slain victims at the feet of prejudice, to gratify the malice of a certain class of men who have learned that their craft and creed cannot stand against the light of truth, when it comes to be investigated; hence they resort to the vilest of the vile means, and to foul calumnies, and to physical force. To do what? To deprive some fifty thousand of the right of citizenship, and for what? Because they are blasphemers? No! for this is contrary to their practice as well as their faith. Was it because they were tavern haunters and drunkards? No; this charge cannot be substantiated against them as a people—it was contrary to their faith; and, finally, was it for any thing? no, sir, not for any thing; only that Mormonism is truth, and every man that embraced it felt himself at liberty to embrace every truth; consequently the shackles of seperstition, bigotry, ignorance, and priestcraft, fall at once from his neck, and his eyes are opened to see the truth, and truth greatly prevails over priestcraft; hence the priests are alarmed, and they raise a hue-and-cry—down with these men! heresy! heresy! fanaticism! false prophets! false teachers! away with these men! crucify them! crucify them! And now, sir, this is the sole cause of the persecution against the Mormon people; and now, if they had been Mahomedans, Hottentots, or Pagans; or, in fine, sir, if their religion was as false as hell, what right would men have to drive them from their homes and their country, or to exterminate them, so long as their religion did not interfere with the civil rights of men, according to the laws of our country? None at all. But the mind naturally being curious, wants to know what those sentiments are that are so at variance with the priests of the age, and I trust you will bear with me, while I offer to you a few of my reflections on this subject, and if they should not meet your mind, it may open a door for an exchange of ideas, and in the exercise of a proper liberality of spirit, it may not be unprofitable.

In the first place, I have stated above that Mormonism is truth; in other words, the doctrine of the Latter-day Saints is truth, for the names Mormon and Mormonism were given to us by our enemies, but Latter-day Saints was the real name by which the church was organized. Now, sir, you may think that it is a broad assertion that it is truth, but, sir, the first and fundamental principle of our holy religion is, that we believe that we have a right to embrace all and every item of truth, without limitation, or without being circumscribed or prohibited by the creeds or superstitious notions of men, or by the dominations of one another, when that truth is clearly demonstrated to our minds, and we have the highest degree of evidence of the same. We feel ourselves bound by the laws of God, to observe and do strictly, with all our hearts, all things whatsoever is manifest unto us by the highest degree of testimony that God has committed to us, as written in the Old and New Testament, or any where else, by any manifestation whereof we know that it has come from God, and has application to us, being adapted to our situation and circumstances, age, and generation of life: and that we have a perfect and indefeasible right to embrace all such commandments, and do them, knowing that God will not command any thing but what is peculiarly adapted in itself to ameliorate the condition of every man, under whatever circumstances it may find him—it matters not what kingdom or country he may be in. And, again, we believe that it is our privilege to reject all things, whatsoever is clearly manifested to us that they do not have a bearing upon us; such as, for instance, it is not binding on us to build an ark, because God commanded Noah to build one. It would not be applicable to our case; we are not looking for a flood. It is not binding on us to lead the children of Israel out of the land of Egypt, because God commanded Moses. The children of Israel are not in bondage to the Egyptians, as they were then: our circumstances are different. I have introduced these for examples; and on the other hand, "Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's wife, nor his ox, nor his ass, nor his man servant, nor his maid servant, nor any thing that is thy neighbour's."

These sentiments we most cordially embrace, and consider them binding on us because they are adapted to our circumstances. We believe that we have a right to revelations, visions, and dreams from God, our heavenly father, and light and intelligence through the the gift of the Holy Ghost, in the name of Jesus Christ, on all subjects pertaining to our spiritual welfare, if it so be that we keep his commandments, so as to render ourselves worthy in his sight. We believe that no man can administer salvation through the gospel to the souls of men, in the name of Jesus Christ, except he is authorized from God by revelation, or by being ordained by some one whom God hath sent by revelation, as it is written by Paul, Romans x. 14, "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" And I will ask, how can they be sent without a revelation, or some other visible display of the manifestation of God. And again, Hebrews, v., 4. "And no man

taketh this honour unto himself, but he that is called of God, as was Aaron." And I would ask, how was Aaron called but by revelation?

And again, we believe in the doctrine of faith, and of repentance, and of baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of hands, and of the resurrection of the dead, and of eternal judgment. We believe in the doctrine of repentance, as well as of faith; and in the doctrine of baptism for the remission of sins as well as in the doctrine of repentance, and in the doctrine of the gift of the Holy Ghost by the laying on of hands, as well as baptism for the remission of sins; and also, in like manner, of the resurrection of the dead, and of eternal judgment. Now all these are the doctrines set forth by the apostles, and if we have any thing to do with one of them, they are all alike precious and binding on us. And as a proof, mark the following quotations. Mark 16th chap. 15, 16 verses: "And he said unto them go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here you will see the doctrine of faith. And again, Acts 2nd chap. 28 verse: "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here you see the doctrine of repentance and baptism for the remission of sins, and the gift of the Holy Ghost connected by the promise inseparably. Now I want you to consider the high standing of Peter; he was now endowed with power from on high, and held the keys of the kingdom of heaven. Matthew 16th chap. 19 verse, "And I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This was the character, sir, that made the glorious promise of the gift of the Holy Ghost predicated upon the baptism for the remission of sins! and he did not say that it was confined to that generation: but see further, Acts 2nd chap. 39 verse: "For the promise is unto you, and your children, and to all who are afar off, even as many as the Lord our God shall call." Then, sir, if the callings of God extend unto us, we come within the scope of Peter's promise. Now where is the man who is authorised to put his finger on the spot and say, thus far shalt thou go and no farther: there is no man: therefore, let us receive the whole or none. And again, concerning the doctrine of the laying on of hands. Acts 8th chap. 14 to 17 verse: "Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptised in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." Acts 19th chap. 5, 6 verses: "When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." We discover by these the doctrine of the laying on of hands. And for the doctrine of the resurrection of the dead and of eternal judgment. Hebrews 6th chap. 2 verse: "Of the doctrine of baptism, and of laying on of the hands, and of resurrection of the dead, and of eternal judgment." I consider these to be some of the leading items of the gospel, as taught by Christ and his apostles, and as received by those whom they taught. I wish you would look at these carefully and closely, and you will readily perceive that the difference between me and other religious teachers is in the Bible, so the Bible and they for it; and as far as they teach the gospel of Jesus Christ, as it is verily written, and are inspired, and called as was Aaron, I feel myself bound to bow with all deference to their mandates and teachings; but see Galatians, 1st chap. 6 to 10 verse: "I marvel that you are so soon removed from him that called you into the grace of Christ, unto another Gospel; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Further, the 11, 12 verses. "But, I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Please, sir, to pardon me for having obtruded thus lengthily upon your feelings, as you are a stranger to me, and I know nothing of you, only what I have read in your letter and from that I have taken the liberty which I have. Be assured, sir, that I have the most liberal sentiments and feelings of charity towards all sects, parties, and denominations; and the rights and liberties of conscience I hold most sacred and dear, and despise no man for differing with me in matters of opinion.

Accept, dear sir, my best wishes for your welfare, and desire for further acquaintance, I close my letter, by giving you some quotations which you will have the goodness to read.

The second Epistle of Paul to Timothy, i. 5, 7.—ii. 10, 14.—iv. 2, 7.—Ephesians, iv. 10, 18.—1st Corinthians, xii. 1, 31.—viii. 3, 6.—Ephesians, iv. 1, 8.—The first Epistle of John, i.—Matthew, iii. 13, 17.—St. John, iii. 1, 16.—x. 1, 50.—xxviii. 18, 20.—St. Luke, xxiv. 45, 53. If you wish another address on this subject, you have only to let me know, and it shall be attended to.—Yours, truly, JOSEPH SMITH, JUN.

PRIDE.

As the kingdom of God is one of order so is it necessarily governed by legal officers exercising certain power and authority according to the calling of each. As character amongst mankind, at least of a peculiar cast, very frequently lies hid until circumstances call it forth, so also is it in connexion with the kingdom of God. Perhaps there is no test so efficient in proving the character of the Saint as that of being vested with the authority of the holy priesthood, the importance and responsibility of which, we should wish much to impress upon the minds of our readers.

There is no office in connexion with the kingdom of God, from a deacon upwards, but what is of great importance, honourable, and conferring great honour upon all that perform their duty therein. For instance, in discharging the duties of a deacon, is not the very calling godlike, to seek out and minister to the wants of the necessitous, and especially so when connected with the household of faith, when even a cup of cold water given to the needy shall not lose its reward.

O, there is a beautiful order and fitness in all things connected with the church of God, that stamps at once its true character, and proclaims it to be of no earthly origin. For instance, the proper discharge of the duties of a deacon is, as it were, a foundation on which to build the other and higher offices of the priesthood; and we would venture to say at once, that if a man has not the goodness of heart, the humility, and faithfulness required in the discharge of a deacons office, he is not fit for any higher sphere of rule.

It is said that the human blood, when greatly magnified, is found to contain animalculæ in the forms of all living creatures, so we would say that in the legitimate elevation of the priesthood, individuals ought to possess all the qualifications necessary for the discharge of all the duties of those not so elevated as themselves. For instance, we have been taught that while a lower officer cannot legally assume the authority of those above him, yet those more elevated can descend legally to perform the duty of any that may be beneath them, to which we would add, that they should also be in possession of those virtues necessary for the discharge of every *duty* below them.

Even after the pattern of our great Lord and Master, of whom we read that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." So whatever position in the kingdom of God an individual may occupy, he ought to have a perfect sympathy and fellow-feeling with all beneath him, and particularly with those over whom he may have to preside.

And as every president should feel the responsibility of his position, and the necessity of those over whom he presides giving heed to his counsel, so should he set an example to them of his readiness to submit to the counsel of those who may preside over him.

But as we have before alluded to the authority of the priesthood being a test of character, so we are sorry to say that, in some instances, we have had to regret the manifestation of a rigid jealousy of authority, and sometimes an exercise of tyranny that would be degrading under any circumstances, but doubly so when in connexion with the kingdom of God.

Individuals that, perhaps, for a long season have done well, and have given every satisfaction in the discharge of their duties, have been abundantly successful in furthering the work of the Lord, yet owing to a change of circumstances have become completely changed persons. It may be that before time their authority has been supreme in their own district, circumstances might perhaps call for the surveillance of another, which cannot be brooked, and the person whom before time every one has admired and honoured, becomes another being completely, and perhaps, by his hostility and opposition, undoes much of that which for years he may have been labouring to accomplish.

But need we say that such things should not be in the kingdom of God. We can truly say that for our own part we have always felt much relieved when another has, in some measure, relieved us from the responsibility of the position we occupied.

There was one great principle taught by the Saviour, which was, that he that would be greatest should be servant of all, and truly, while we would have every man discharge his duty faithfully, and have a proper knowledge of the power and authority delegated unto him, and allow no man to trample upon it; we would at the same time say, that jealousy of the power of others, or the exercise of tyranny in the discharge of the authority they may hold, should never be found in the kingdom of God.

What, shall man, dignified and honoured even with the lowest office in the kingdom of God, presume to tyrannize over the flock of God, or rebel against the appointments of the priesthood! We have often cautioned the Saints as to the many ways in which the Devil will seek to overthrow the children of God, and this is one of the most effectual, and most calculated to do extensive injury to the cause. A person, merely a member, may rebel and fall away without effecting much comparative mischief, but an elder, and particularly a president of a branch or conference, is much more calculated to work mischief than others, when so disposed.

It is written that he that humbleth himself shall be exalted, and if persons in a moment of irritation, when jealous of their own power, could but call to mind this maxim, how much might they be saved from trouble, and the church of God from injury.

We delight to see firmness and decision of character manifested both in the kingdom of God and in the world, but when the parties have the name of Saints, we love to see it mingled with true charity and humility, which never will curtail the esteem it calls for, but clothe it with charms that will make it irresistible. Let then every one, and particularly every officer in the church of Christ, endeavour to realize his true position.

Pride, envy, and jealousy may serve their turn amongst men, but they are completely out of place in the kingdom of God; and be it remembered that we have to do with mighty, with fearful realities, in which the indulgence of party, private, or selfish feelings should never be allowed to intrude, and thereby mar our usefulness. O let the sublime work in which we are engaged occupy our thoughts to the exclusion of all paltry, little, mean, and selfish things. Let us remember that we are instrumental in forming and marshalling the host of God, by which the kingdom of Satan is to be overthrown, and every vestige of the destroyer and the curse to be removed from the face of the earth; that it is our great and glorious privilege to redeem the myriads of our progenitors from the thraldom of Satan, and to introduce them after their long confinement into the glorious liberty of the sons of God.

Surely, were the Saints one and all to bear in mind the great end of their calling, it would exclude many a contemptible and trifling thing with which they may now be troubled. We would then exhort all to maintain the authority and dignity of the priesthood conferred upon them, but at the same time, honour it likewise in those above them.

We remember an anecdote in the conversations of the great Doctor Samuel Johnson, which may be an illustration at the present time. "Sir," says he, "there is in this town one Mrs. ———, a great republican. One day, when I was at her house, I put on a very grave countenance, and said to her, 'Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you unquestionable proof, madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us.' She has never liked me since; she was one of those who would wish to level down as far as themselves, but could not bear to level up to themselves."

In conclusion we would say to all, give honour to whom honour is due, respect the authority of the priesthood above yourselves, as well as you expect the same from others; put away all things that are mean and contemptible; be men and women of God, approximating to his likeness daily, as you grow in knowledge of the things of the kingdom, and seek to be prepared to fill a high and glorious part in the renovation and restitution of a fallen world.

EDITOR.

SYMPATHY.

"Remember those that are in bonds as bound WITH them," says the apostle, and we feel anxious to extend this great principle amongst the Saints of God. It is, undoubtedly, our duty at all times to remember our brethren and sisters in Zion, especially when we approach a throne of grace in prayer and supplication; but if ever a period since the organization of the church called for the exercise of this principle, it is the present.

We have not made the foregoing quotation to intimate that any of our brethren are in bonds, as we have had no intelligence whatever to that effect, but for the sake of the principle it contains. From rumours that are in circulation, it seems clearly evident that obstacles of every possible kind will be thrown in the way of the Saints in Zion to prevent them leaving.—No pretext, whatever, will be left unemployed for this end, but while we anticipate these things, we do not mean to discourage any one, but rather to remind them that he that is with us is greater than all that is against us. We would therefore remind the Saints who have entered into covenant with God, that it is their privilege to lay all things before their heavenly Father, and he will hear them, and overrule the evil designs of their enemies. We know that, day by day, in the city of Nauvoo, the Lord is appealed to, all things are laid before him in simplicity and in truth, and he hears and answers the supplications of his people. Let the Saints, then, one and all, remember Zion and the people there—let the voice of prayer and supplication ascend into the ears of the Lord of Sabbaoth, from this side of the Atlantic, that blessings may be poured forth upon his people, and that their enemies may be confounded.

We wish the Saints to realize the blessings and the privileges which are theirs in the church of Christ. Many of us who have formerly been associated with the various religious systems of the day, have much to learn in this respect. Prayers and blessings before time, perhaps, with us, have been little thought of, and less understood as to their reality; but it cannot be thus in the kingdom of God. The elements are blessed in the supper of the Lord, and are made a means of good unto us, as a medium by which the spirit of the Lord is communicated. We dedicate and consecrate oil before the Lord, for the use of his people, his blessing is invoked upon it, and that blessing is a reality, which we now understand in a very different manner to what we were enabled to do when strangers to the covenant.

So, in like manner is the power of prayer; it is written that "the prayer of a righteous man availeth much," and we would wish the Saints never to forget their privilege in this respect.

Without any want of charity, we can remember a time when individuals, while in prayer, would go through a whole round of divinity, or perhaps of eloquent eulogy

of the Supreme Being, little thinking perhaps of their prayers being either heard or answered; but it must not be so with the people of God. If there be one school more than another where simplicity and sincerity are necessary, that school is the kingdom of God.

Let, then, the honest in heart remember that duplicity must not in any way intrude upon them when approaching the God of Heaven in prayer and supplication, and at the same time remember that there is mighty power and efficacy in prayer, and he that hath given unto us his Son, will he not, with him, freely give us all things.

Let, then, these sentiments be understood and cherished, and let the application of them be as from the heart of one man before the Lord, on behalf of the Saints in Zion, that they may be enabled to escape from their enemies, and in the wilderness be located in safety, while the vengeance of an angry God is poured out upon the wicked.

And in conclusion we would remark that no Saint, or body of Saints, can be so employed without being individually blessed; and while they breathe forth their sympathy and desires for the well-being of others, it will return into their own bosoms a double blessing; while envy, malice, slander, and all the vile brood of hell will flee away, nor find a resting place amongst the people of the Lord.

In conclusion, then, let our sympathy be such as the apostle inculcates; let us feel to be one with all the Saints of God, and

"Remember those that are in bonds as bound with them."

EDITOR.

AMERICAN ANTIQUITIES.

An Account of Discoveries in the West, as given by the Antiquarian Society at Cincinnati.

Near Newark, in the county of Licking, Ohio, is situated one of those immense works or fortifications. Its builders chose, with good taste and judgment, this site for their town, being exactly on the point of land at the junction of Racoon Creek and South Fork, where Licking river commences. It is in form resembling somewhat a horse-shoe, accommodated, however, to the sweep of those two streams; embracing in the whole a circumference of about six hundred rods, or nearly two miles.

A wall of earth of about four hundred rods is raised on the sides of this fort, next to the small creek which comes down along its sides from the west and east. The situation is beautiful, as these works stand on a large plain, which is elevated forty or fifty feet above the stream just noticed, and is almost perfectly flat, and as rich a soil as can be found in that country. It would seem the people who made this settlement undertook to encompass with a wall as much land as would support its inhabitants, and also sufficient to build their dwellings on, with several fortifications, arranged in a proper manner for its defence. There are, within its ranges, *four* of those forts, of different dimensions; one contains forty acres, with a wall of about ten feet high; another, containing twenty-two acres, also walled; but in this fort is an elevated observatory, of sufficient height to overlook the whole country. From this, there is the appearance of a secret or subterranean passage to the water, as one of the creeks runs near this fort. A third fort, containing about twenty-six acres, having a wall around it, thrown out of a deep ditch on the inner side of the wall. This wall is now from twenty-five to thirty feet in height. A fourth fortification, enclosing twenty acres, with a wall of about ten feet high.

Two of these forts are perfect circles; one a perfect square; another an octagon, or eight-sided. These forts are severally connected by roads running between parallel walls, and also in the same way communicate with the creeks; so that these important points, in case of invasion, should not be deprived of water. There are, besides the forts, four other small works of defence, of a circular form, situated in such a manner as to protect, in a measure, the roads running from fort to fort.

The fort which is of the eight-sided form, containing the greatest space within, has eight gateways, with a mound in front of each of them, and were doubtless placed there to aid in a defence against invaders. The other forts have no gateways connected with the roads that lead to them, except one, and this is a round fort united to the octangular fort, containing twenty-two acres; the gateway to this looks towards the wilderness, at this gate is also a mound, supposed to be for its defence.

On the southern side of this great town, is a road running off to the country, which is also walled in the same way; it has been surveyed a few miles, and it is supposed to connect other similar works on the Hokhoking, thirty miles distance, at some point a few miles north of Lancaster, as walls of the description connected with this work, of ten or twelve miles in extent, have been discovered. It is supposed, also, that the wall on each side of the road were made for the double purpose of answering as a fence to their fields, with gateways to accommodate their farms, and for security in time of danger, so that communion between friendly settlements might not be interrupted. About the walls of this place have been discovered very beautiful rock crystal and horn stone, suitable for arrow and spear heads, a little lead, sulphur, and iron. This kind of stone, suitable for spears, was, undoubtedly, valuable on other accounts, as axes, knives, mallets, &c., were made of it. It is likely that, as very little iron has been discovered, even in its oxydized state, their vast works of excavation were carried on by means of wooden shovels and scrapers, which would answer very well in the easy and stoneless soil of that country.

A second fort, situated southwesterly from the great works on the Licking, and four or five miles in a northwestern direction from Somerset, the seat of justice for Perry county, is found. This work encloses about forty acres. Its wall is entirely of stone, not regularly laid up in a wall, agreeably to the rules of masonary, but a huge mass of stones and rocks, of all shapes and sizes, as nature formed them, without the mark of an iron tool upon them. These are in sufficient quantity to form a wall, if laid in good order, of about fourteen feet in height, and three in thickness.

Near the centre of the area of this enclosure is a stone mound, of a circular form, fifteen feet high, and was erected, as is conjectured, for an altar, on which were performed their religious rites, and also for a monument to perpetuate the memory of some great event in the history of its builders. It is also belived that the whole of this vast preparation was devoted solely to the purposes of worship of some kind, as it is situated on very high grounds, where the soil is good for nothing, and may have been, what is called a *high place* in Scripture, according to the customs of the ancient pagans of the old world.

It could not have been a military work, as no water is found there, nor a place of dwelling, for the same reason, and from the poverty of the soil; but must have been a place of resort on great occasions, such as a solemn assembly to propitiate the gods; and also a place to anoint and crown their kings, elect legislators, transact national affairs, judge among the people, and inflict condign punishment.

Who will believe for a moment that the common Indians of the west, who were derived in part from the wandering hordes of the northern Tartar race of Asia, were the authors of these works, bearing the marks of so much labour and scientific calculation in their construction? It cannot be.

Vast Works of the Ancient Nations on the east side of the Muskingum.

This fort, town, or fortification, or whatever it may have been, is between three

and four hundred rods, or rising of a mile in circumference, and so situated as to be nearly surrounded by two small brooks, running into the Muskingum. Their site is on an elevated plain, above the present bank of that river, about a half mile from its junction with the Ohio.

We give the account in the words of Mr. Atwater, president of the Antiquarian Society.

"They consist of walls and mounds of earth, in direct lines, and in square and circular forms. The largest *square* fort, by some called the *town*, contains forty acres, encompassed by a wall of earth from six to ten feet high, and from twenty to thirty in breadth at the base.

"On each side are three openings, at equal distances, resembling twelve gateways. The entrances at the middle are the largest, particularly on the side next to the Muskingum. From this outlet is a covert way, formed of two parallel walls of earth, two hundred and thirty-one feet distant from each other, measured from centre to centre. The walls at the most elevated part, on the inside, are twenty-one feet in height, and forty-two in breadth, at the base, but on the outside average only about five feet in height. This forms a passage of about twenty rods in length, leading by a gradual descent to the low grounds, where, at the time of its construction, it probably reached the river. Its walls commence at sixty feet from the ramparts of the fort, and increase in elevation, as the way descends to the river; and the bottom is rounded in the centre, in the manner of a well founded turnpike road.

Within the walls of the fort, at its northwest corner, is an oblong *elevated* square, one hundred and eighty feet long, one hundred and thirty-two broad, and nine feet high, level on the summit, and even now nearly perpendicular at the sides. Near the south wall is an elevated square, one hundred and fifty by one hundred and twenty, and eight feet high, similar to the other, excepting that instead of an ascent to go up on the side next the wall, there is a hollow way, ten feet wide, leading twenty feet towards the centre, and then rising with a gradual slope to the top. This was, it is likely, a secret passage. At the southeast corner is a third elevated square of one hundred and eighty by fifty-four feet, with ascents at the ends, ten feet wide, but not so high and perfect as the two others.

Besides this forty-acre fort, which is situated within the great range of the surrounding wall, there is another, containing twenty acres, with a gateway in the centre of each side, and at each corner these gateways are defended by circular mounds.

On the outside of the smaller fort is a mound in form of a sugar loaf; its base is a regular circle, one hundred and fifteen feet in diameter, or twenty-one rods in circumference; its altitude is thirty feet. It is surrounded by a ditch four feet deep, fifteen feet wide, and defended by a parapet four feet high, through which is a gateway towards the foot, twenty feet in width. Near one of the corners of the great fort was found a reservoir or well, twenty-five feet in diameter, and seventy-five in circumference, with its sides raised above the common level of the adjoining surface, by an enbankment of earth, three and four feet high.

It was undoubedtly at first very deep, as, since its discovery by the first settlers, they have frequently thrust poles into it, to the depth of thirty feet. It appears to run to a point, like an inverted cone or funnel, and was undoubtedly that *kind* of well used by the inhabitants of the old world, which were so large at their top as to afford an easy descent down to the fountain, and up again with its water in a vessel borne on the shoulder, according to the ancient custom. (*See Genesis*, xxiii. 24.) "And she (that is Rebecca, the daughter of Bethuel,) went *down* to the well, filled her pitcher, and came up." Bethuel was an Assyrian, who, it seems, had made a well in the same form with that described above. Its sides were lined with a stratum of fine ash-coloured clay, eight and ten inches thick, beyond which is the common soil of the place. It is conjectured that at the bottom of this well might be found many curious articles which belonged to the ancient inhabitants. Several pieces of copper have been found in and near these ancient works, at various places; and one was in the form of cup, with low sides, the bottom very thick and strong, showing their enlarged acquaintance with that metal, more than the Indians ever had.

MINUTES OF CONFERENCE.

Dear Brother Hedlock,—I herewith send you the minutes of a conference held in Dean Forest. Brother Johnson and myself thought it wisdom to hold a conference in this place, as it is nearly twenty-five miles for some of the Saints to walk in order to attend the conference at Cheltenham, so on Sunday, the first of February, about one hundred Saints and friends met at Edgehill, each bringing what food they thought proper; all was put together, so in this respect we had all things common at our dinner and tea parties.

At half-past ten o'clock the meeting was called to order by elder George Halliday, who moved that elder John Johnson should preside, which being carried unanimously, elder George Halliday was appointed to act as clerk.

The first hymn was then sung, after which prayer was made by elder Halliday, and another hymn sung by the congregation, when elder Johnson rose and addressed the officers and members upon the subject for which they were met.

There were present 8 elders, 5 priests, 1 teacher, and 3 deacons.

The representation of the branches was then called for.

Edgehill represented by elder Arkwell, consisted of 16 members, including 1 elder, 2 priests, 1 deacon. The Saints were in good order, and in good spirits, rejoicing in the great work of God.

Brangreen consisted of 16 members, including 1 elder, 2 priests, and 1 teacher. The Saints were all rejoicing, and longing to gather with the rest of the brethren, and worship their God with them.

Pouncel consisted of 21 members, including 1 elder, 4 priests, 1 teacher, and 1 deacon. This branch is wide and extensive, so that it is difficult for all the Saints to meet together, but they are still searching after knowledge, and longing to gather with their friends in Zion.

Littledean Woodside, numbered 24 members, containing 2 elders, 2 priests, 1 teacher and 1 deacon. The Saints were in great union with each other, and desirous of extending the work of God all around them.

Vinehill contained 30 members, including 1 elder, 2 priests, and 1 deacon. The members in this branch were mostly females, but good Saints, and almost wished that they were males, that they might go and preach the word of the Lord.

The total number of members represented was 107.

President Johnson then rose, and gave the officers some instructions with regard to their teachings before the world, and also the Saints, so as to prepare them for those trials and persecutions they would necessarily meet with.

Elder Halliday then gave a short address to encourage the Saints and officers to go on in the great work in which they were engaged, laying before them some of the blessings consequent upon so doing.

It was then voted that elder Arkwell preside over Edgehill until the next conference, and preach at Ruledon Hill; also that elder Meek preside over Pouncel; also that elder J. Tingal preside over Littledean Woodside.

Voted also that elder William Tingal and elder Davis preside over Vinehill;* also that J. Morgan open Lane Inn; also that J. Precket open Whitecroft. The meeting being closed by prayer, then adjourned until half-past two o'clock.

* We are not certain that we have made out all the names in our brother's letter correctly; nor do we exactly understand how two elders at one time are to preside over Vinehill.—Ed.

AFTERNOON.

The meeting being opened by singing and prayer, elder Halliday arose, and addressed the Saints, in order to prepare their minds to partake of the Lord's Supper, after which the Sacrament was administered.

Elder Johnson then gave a most interesting address upon the effects of union; and also in a brief manner showed the order of the church; after which, several of the elders and priests bore testimony to the work. The meeting was then closed, when about sixty or seventy sat down to eat plum-cake, and drink milk and water; having finished our repast, we were dismissed to our several abodes, having enjoyed a day of much pleasure and instruction.

I remain your faithful co-worker in the kingdom of God,

GEORGE HALLIDAY, Clerk.

Latter-day Saints' Millennial Star.

FEBRUARY 15, 1846.

OUR general information from the churches in the British Islands is of a very encouraging nature, relative to the prosperity of the work. We feel ourselves, that there is much, very much, yet to be effected here, and that can be accomplished only by a straightforward and diligent proclamation of the first principles of the gospel of Jesus Christ.

We regret, that in one or two places some disaffection has arisen, in consequence of the removal of the Saints from Nauvoo; it is, however, merely a device of Satan to lead them astray, and into darkness. The word of the Lord could not possibly be fulfilled, in withdrawing the gospel from the people of America on their rejection of it, so long as the church continued located in their midst. The people of the United States, as a nation, have rejected the offers of mercy, they have imbrued their hands in the blood of the innocent, which cries aloud for vengeance; the authorities have winked at deeds of wickedness, and oppression of the people of God; and though, undoubtedly, there are multitudes of honest-hearted people in that land, still to be delivered, yet the wrath of an avenging God must fall upon the nation, and it is necessary for his people to be gathered away, that they be not partakers of the plagues that will assuredly come upon that guilty land. When we look at the people of the United States in a political point of view, we believe them to be completely darkened in their minds, and that they will continue to grow worse and worse until they plunge their country in war, and bring upon themselves the wrath of heaven.

We have given an extract from *American Antiquities*, by Josiah Priest, illustrative of the truth of the Book of Mormon, and we shall continue to do so occasionally, being persuaded that the students of the stick of Ephraim will be much edified and confirmed in their faith thereby.

Information of an interesting and practical nature we shall be glad to receive from our elders and others from time to time, as we are very anxious to be thoroughly acquainted with the situation of the church, in order that we may the more effectually discharge our duties to the same.

SIGNS OF THE TIMES.

It is our melancholy duty to record the loss of the emigrant ship, *Cataraqui*, with four hundred and fourteen lives.

"The *Cataraqui*, Captain C. W. Finlay, sailed from Liverpool on the 20th of April, with 369 emigrants. The emigrants were principally from Bedfordshire, Staffordshire, Yorkshire, and Nottinghamshire. About 120 of the passengers were married, with families, and in all, 73 children. On the 3rd of August, at seven in the evening, the ship was hove to, and continued lying to until three a. m., of the 4th. At half-past four, it being quite dark, and raining hard, blowing a fearful gale, and the sea running mountains high, the ship struck on a reef, situate on the west coast of King's Island, entrance of Bass's Straits. No opportunity had offered for taking an observation to enable the captain to ascertain the ship's course for four days prior to the ship's striking, and from the dead reckoning kept it was presumed that the vessel was in 141, 22, E. long., and 39, 17, S. lat., which would make her between sixty or seventy miles from King's Island. Immediately the ship struck she was sounded, and four feet water was in the hold. The scene of confusion and misery that ensued at this awful period it is impossible to describe. All the passengers attempted to rush upon deck, and many succeeded in doing so, until the ladders were knocked down by the working of the vessel, when the shrieks of men, women, and children, from below, were terrific, calling on the watch on deck to assist them. The crew, to a man, were on deck the moment the ship struck, and were instantly employed in handing up the passengers. Up to the time the vessel began breaking up, it is supposed that between three and four hundred men were got on deck by the extraordinary exertions of the crew. At this time the sea was breaking over the ship on the larboard side, sweeping the decks, every sea taking away more or less of the passengers. About five, a. m., the ship careened right over on her larboard side, washing away boats, bulwarks, &c., a part of the cuddy, and literally swept the deck. At this critical period, the captain gave orders to cut away the masts, hoping the vessel would right, to enable the crew to get on deck the passengers left below. Every thing was done, that could, under the circumstances be done, to get the vessel upright, but all to no purpose. The passengers below were now all drowned, the ship being full of water, and the captain gave those on deck directions to cling to that part of the wreck above water until daylight, hoping that the spars would be of some service in making a breakwater under her, and thus enable the survivors to get on shore in the morning. When day broke we found the stern of the vessel washed in, and numerous dead bodies floating around the ship, some hanging upon the rocks. Several of the passengers and crew (about two hundred altogether) were still holding on to the vessel, the sea breaking over, and every wave washing somebody away. About four p.m., she parted amidships, at the fore part of the main rigging, when immediately some seventy or a hundred were launched into the tumultuous and remorseless waves. The survivors ran ridgelines along the side of the wreck, to enable them to hold on. The remains of the upper deck now began to break up and wash away. A buoy was now made, and floated towards the shore, but it could not be got nearer than twenty yards from the shore, owing to its getting entangled with the seaweed on the rocks, and there was no one on shore to catch it and secure it on the sand. The fury of the waves continued unabated, and about five o'clock the wreck parted by the fore rigging, and so many souls were submerged in the water, that only seventy survivors were left, crowded on the forecastle, who were then lashed to the wreck. The sea continued breaking over them, the winds raging, and the rain heavy all night, and thus the poor creatures continued. Numbers died, and fell overboard, or sank, and were drowned at the places where they were lashed. When day broke the following morning, it was discovered that only about thirty were left alive. The sea was now making a clean breach into the forecastle, the deck of which was rapidly breaking up. About this time, whilst numbers were helplessly clinging to the bows, and continued dropping off, without the possibility of succour, the captain attempted to reach the shore, but was unable, and with some assistance, regained the wreck. The lashings of the survivors were now undone in order to give them the last chance of life. Mr. Thomas Guthrie, the chief mate, now on the sheetsail yard, was washed out to the bowsprit: he saw the captain, and second mate, and steward, clinging at the bows with about eighteen or twenty dead bodies on the fragment of the wreck. Mr. Guthrie was now driven to a detached part of the wreck, but soon found it impossible to live with such a sea breaking over, and seizing a piece of plank under his arm, leaped into the water, was carried over the reef, and got on shore. He found a passenger who had got ashore during the night, and one of

the crew, John Robinson, plunged into the water when he saw the mate ashore, and partly swimming and partly driven, reached the land. Five other seamen followed, and landed dreadfully exhausted. Almost immediately after, the vessel totally disappeared. Thus, out of 423 souls on board, only nine were saved.

In addition to the foregoing most lamentable catastrophe, the losses announced during the last week have been truly appalling, several American packet-ships being among the number wrecked in crossing the Atlantic, with the loss of all hands.

The first on the list is that of the *Montreal*, a fine new ship, 345 tons burthen, a trader between London and Quebec, which was lost during a snow storm on the night of the 14th of last month, on shore near Cape Chat, and not one belonging to her was left to tell the tale. The wreck, when discovered, was fast breaking up, her masts were gone, and her hull had parted in two. On shore, the bodies of the captain, his wife, and child, were found, the latter being clasped in its mother's arms. Four other bodies were afterwards discovered entangled in the wreck. They were all buried in one grave. The vessel was laden with flour and other articles.

The next melancholy affair is that of another packet-ship, supposed to be the *Saxon*, bound to London, lost, with all hands. The ship, which has a large amount of insurance on her at Lloyd's, was 367 tons burthen, and left Boston, where she belonged, on the 13th of last month, manned with a crew of twenty. She was last seen on the 17th, and her destruction is supposed to have occurred about the 19th, on a reef of rocks called the Ledges, near Red Head, as her wreck was passed by the *Stamboul*, from Smyrna, on the 24th, 25 miles N.N.W., of St. George's Shoal.

Another loss took place on a field of ice, the particulars of which are thus described:—The brig *Laurel* left Quebec on the morning of the 29th of December, with a cargo of 400 barrels of flour, and 28 of butter. On arriving off Cacona, on the banks of Newfoundland, she was met by a large field of ice, and every effort to steer clear of it, proved abortive. The ship becoming fixed in it, she was shortly driven ashore on Green Island, where she immediately became a wreck. The crew suffered severely for three days. The barque *Universe*, of Boston, was lost under similar circumstances; fortunately, the crew were saved.

The ship *Cambridge*, from Liverpool, on the 23rd of December, saw a vessel in distress, which proved to be the *Lord Lynedoch*, of London, in a sinking state. They took off the crew, thirty-two in number, who were in a dreadful state. The vessel foundered shortly afterwards.

The East India Company have received information of the total loss of one of the Company's war sloops, named *Coote*, commanded by Lieutenant J. S. Grieve. The disaster happened on the 3rd of November last, on a reef of rocks opposite Calicut, the vessel at the time being on an expedition to the Malabar coast.

The brig *Merlin*, of Newcastle, was totally destroyed by fire on the 3rd ultimo. She was laden with wine and fruit, and within twelve hours after leaving Oporto Bar, she caught fire. The captain and crew were soon forced to take to the boat, and abandon the vessel. They were afterwards picked up by a foreign schooner, which conveyed them to Gibraltar.

On the books are also reported the total loss of the ship, *City of Shiras*, in the Mindora Sea, with 40 persons drowned; and also the wreck of the *Gustave Edouard*, a French Indiaman, 650 tons burthen; and another vessel, name not exactly known—both attended with melancholy results.

Lloyd's, Feb. 2.—A passenger on board the *Sons of Commerce*, Williams, from Hobart Town to London, arrived at Pernambuco on the 21st of December, reported that a vessel, with emigrants, bound to Port Phillip, supposed to be the *Cataraqui*, from Liverpool, had been totally wrecked on the Harbinger Reefs, at the west entrance to Bass's Straits, and that 414 persons had been drowned. The news had reached Hobart Town on the 24th of September, the day previous to the sailing of the *Sons of Commerce*.

Loss of the American Ship, Scotland.—The *Scotland*, Captain Snow, sailed from Liverpool, on the 17th of January, bound for New Orleans. On the night of the 19th, during a gale, and thick weather, she struck on Arklow, or some of the neighbouring banks of Ireland. The pumps were tried, and it was discovered she had two feet water in her hold. The ship was then steered up the Channel, in hopes of gaining some port, but the water gaining fast, and the ship steering with much difficulty, (having five feet water in the hold) all the after sails were taken off to make her steer, both pumps being kept going, at the same time baling out of the fore and after hatchways. At four in the morning she broached-to, every exertion being made to get her again before the wind, but in vain, her lee rail at the time lying in the water, and having seven feet water in the hold. Orders were then given to cut away the main-mast, which was done, carrying the mizen-mast along with it. The ship then stood in for the Welsh coast, which they made at daylight, and kept on till within a quarter of a mile of shore, when the best bower anchor was let go, but finding the ship sinking, and no one to relieve them, the chain was slipped, with the intention of running her on shore, but she had become completely waterlogged, and would not steer. Guns were fired, and signals of distress made, but no one came to their assistance. The ship ultimately struck, and the crew succeeded in getting on shore.

CHELTENHAM LAWSUIT.

We think it necessary from time to time to remind the Saints of the debt still existing, and that in March the time will expire for the payment of the same. Any subscriptions, therefore, that may be in hand, can be forwarded with out delay.

Since our last announcement, we have received the following:—

	£	s.	d.
December 17th, 1844.—To Cash from George Eyre.....	0	10	0
December 19th, 1844.—To Cash ℔ W. Woodruff, from Burslem and Hanley.....	0	3	6
February 3rd, 1846.—To Cash from Kennerton Branch, ℔ Charles Phelps	0	5	0
	£0	18	6

NEWS FROM THE ELDERS.

Rhyd-y-bont, February 7th, 1846.

Dear brother Hedlock,—I have now the last form of my pamphlet in press, and am busily engaged working them off myself. I have also a reply ready, to a pamphlet published lately; printed in Welsh, at Merthyr, against my first pamphlet, by a clan of priests, misrepresenting us, and our good Mormon creed, most foully. This I can publish within a month, if I stay here to do it.

I have more places to preach in, round here, than I can possibly attend to. I have one elder in this circuit besides. In fact, the prospect is good everywhere for a plentiful crop of good souls ere long. The people tell such lies about us as to stir up the curiosity of many to hear us. I have two chapels now in the neighbourhood to preach in when I can.

I will put your cards in some shape to tell the news; have them inserted in some of the papers (my brother's for one) as soon as possible, and anything and everything that I can do to roll on the car of truth.

I intend publishing a Welsh magazine, monthly, price threepence, to proclaim the everlasting truths of Mormonism through Wales, as I hinted at Manchester, and I have greater encouragements continually; then I will also insert your communications with pleasure.

You asked me to give you some items of the voyage round the Horn, which I would do with pleasure, were it in my power; but my charts, journals, and epitome are a hundred miles away from me. I might say much from memory, but not with such certainty. As to the time of starting, it must be governed by the trade winds off the Cape. When I get my journals, I will tell you more. I remain, dear brother, yours as ever,

D. Jones.

Bradford, Yorkshire, February 5th 1846.

Dear brethren,—It is with much pleasure that I write to you at present. I am rejoicing in the Lord, and in the glorious work we are engaged in, even the salvation of a fallen world.

The work in this part is going on well, many are believing, and the Saints are united and attend the means well, and especially, the officers are determined to forward the work by proclaiming the gospel in its fulness and glory.

The Saints in Leeds are doing well, elder Paul has been made very useful. Several baptisms there.

Last Sunday week we had a fast day in Bradford, and a glorious day it was. Four were confirmed, and one baptized at night. Throughout the whole of the conference the work is going on well.

I am at your service at all times, to go as you shall direct, for I know the blessing of adhering to counsel.

Yours, in the love of the kingdom of God,
CHARLES MILLER.

Mars Hill Conference.

Dear brother,—Peace and union prevail here. We profited much under the superintendence of our beloved brother Sheets, and now he is gone, we intend to be good people, and do all we can for the promotion of the Saviour's kingdom.

My love to the brethren in the office, and may the Spirit of Israel's God rest upon you, is the prayer of your brother in Christ, HENRY ARNOLD.

MY FATHER IN HEAVEN.

BY MISS ELIZA R. SNOW.

O, my Father, thou that dwellest
In the high and glorious place;
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation
Did my spirit once reside?
In my *first* primeval childhood
Was I nurtur'd near thy side?

For a wise and glorious purpose,
Thou hast plac'd me here on earth,
And withheld the recollection
Of my former friends and birth:
Yet oft times a secret something
Whispered "you're a stranger here;"
And I felt that I had wander'd
From a more exalted sphere.

I had learn'd to call thee Father,
Through thy spirit from on high,
But until the key of knowledge
Was restor'd, I knew not why.
In the heav'ns are parents single?
No, the thought makes reason stare;
Truth is reason—truth eternal
Tells me I've a mother there.

When I leave this frail existence—
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

City of Joseph, October, 1845.

NOTICE.—*We wish to impress upon the minds of our friends that funds for the complete registration of the Joint Stock Company are at present much needed.*

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5. MARCH 1, 1846. VOL. VII.

CALIFORNIA.

WE have had much pleasure, as far as we have proceeded, in perusing a work just published by Wiley and Putman, of London, entitled an Exploring Expedition to the Rocky Mountains, and to Oregon and North California, by Brevet Captain J. C. Tremont.—As the Church of Jesus Christ of Latter-day Saints is peculiarly interested at present on the subject of California, we make the following extract, illustrative of a journey to the mountains, and may, from time to time recur again to this interesting work, a perusal of which will afford abundant satisfaction to every one who can avail themselves of it.

"*June*, 20.—The air was keen the next morning at sunrise, the thermometer standing at 44 degrees, and it was sufficiently cold to make overcoats very comfortable. A few miles brought us into the midst of the buffalo, swarming in immense numbers over the plains, where they had left scarcely a blade of grass standing. Mr. Preuss, who was sketching at a little distance in the rear, had at first noted them as large groves of timber. In the sight of such a mass of life, the traveller feels a strange emotion of grandeur. We had heard from a distance a dull and confused murmuring, and when we came in view of their dark masses, there was not one among us who did not feel his heart beat quicker.

"It was the early part of the day, when the herds are feeding; and everywhere they were in motion. Here and there a huge old bull was rolling in the grass, and clouds of dust rose in the air from various parts of the bands, each the scene of some obstinate fight. Indians and buffallo make the poetry and life of the prairie, and our camp was full of exhiliration. In place of the quiet monotony of the march, relieved only by the cracking of the whip, and an '*avance donc! enfant de grace!*' shouts and songs resounded from every part of the line, and our evening camp was always the commencement of a feast, which terminated only with our departure on the following morning. At any time of the night might be seen pieces of the most delicate and choice meat, roasting *en appolas*, on sticks around the fire, and the guard were never without company. With pleasant weather, and no enemy to fear, an abundance of the most excellent meat, and no scarcity of bread or tobacco, they were enjoying the oasis of a voyageur's life. Three cows were killed to-day. Kit Carson had shot one and was continuing the chase in the midst of another herd, when his horse fell headlong, but sprang up and joined the flying band. Though considerably hurt, he had the good fortune to break no bones; and Maxwell, who was mounted on a fleet hunter, captured the runaway after a hard chase. He was on the point of shooting him, to avoid the loss of his bridle (a handsomely mounted Spanish one), when he found that his horse was able to come up with him.

"Animals are frequently lost in this way; and it is necessary to keep close watch

over them in the vicinity of the buffalo, in the midst of which they scour off to the plains, and are rarely retaken. One of our mules took a sudden freak into his head, and joined a neighbouring band to-day. As we were not in a condition to lose horses, I sent several men in pursuit, and remained in camp, in the hope of recovering him; but lost the afternoon to no purpose, as we did not see him again. Astronomical observations placed us in longitude 100° 05′ 47″, latitude 40° 49′ 55″.

"*July* 1.—Along our road to-day, the prairie bottom was more elevated and dry, and the hills which border the right side of the river, higher, and more broken and picturesque in the outline. The country, too, was better timbered. As we were riding quietly along the bank, a grand herd of buffalo, some 700 or 800 in number, came crowding up from the river, where they had been to drink, and commenced crossing the plain slowly, eating as they went. The wind was favourable; the coolness of the morning invited to exercise; the ground was apparently good, and the distance across the prairie (two or three miles) gave us a fine opportunity to charge them before they could get amongst the river hills. It was too fine a prospect for a chase to be lost; and halting for a few moments, the hunters were brought up and saddled, and Kit Carson, Maxwell, and I, started together. They were now somewhat less than half a mile distant, and we rode easily along until within about 300 yards, when a sudden agitation, a wavering in the band, and a galloping to and fro of some which were scattered along the skirts, gave us the intimation that we were discovered. We started together at a hand gallop, riding steadily abreast of each other, and here the interest of the chase became so engrossingly intense, that we were sensible to nothing else. We were now closing upon them rapidly, and the front of the mass was already in rapid motion for the hills, and in a few seconds the movement had communicated itself to the whole herd.

"A crowd of bulls, as usual, brought up the rear, and every now and then some of them faced about, and then dashed on after the band a short distance, and turned and looked again, as if more than half inclined to stand and fight. In a few moments, however, during which we had been quickening our pace, the rout was universal, and we were going over the ground like a hurricane. When at about 30 yards we gave the usual shout (the hunter's *pas de charge*), and broke into the herd. We entered on the side, the mass giving way in every direction in their heedless course. Many of the bulls, less active and less fleet than the cows, paying no attention to the ground, and occupied solely with the hunter, were precipitated to the earth with great force, rolling over and over with the violence of the shock, and hardly distinguishable in the dust. We separated on entering, each singling out his game.

"My horse was a trained hunter, famous in the west under the name of Proveau, and, with his eyes flashing, and the foam flying from his mouth, sprang on after the cow like a tiger. In a few moments he brought me alongside of her, and, rising in the stirrups, I fired at the distance of a yard, the ball entering at the termination of the long hair, and passing near the heart. She fell headlong at the report of the gun, and checking my horse, I looked around for my companions. At a little distance Kit was on the ground, engaged in tying his horse to the horns of a cow, which he was preparing to cut up. Among the scattered bands at some distance below, I caught a glimpse of Maxwell; and while I was looking, a light wreath of smoke curled away from his gun, from which I was too far to hear the report. Nearer, and between me and the hills, towards which they were directing their course, was the body of the herd, and, giving my horse the rein, we dashed after them. A thick cloud of dust hung upon their rear, which filled my mouth and eyes, and nearly smothered me. In the midst of this I could see nothing and the buffalo were not distinguishable until within 30 feet. They crowded together more densely still, as I came upon them, and rushed along in such a compact body, that I could not obtain an entrance—the horse almost leaping upon them. In a few moments the mass divided to the right and left, the horns clattering with a noise above every thing else, and my horse darted into the opening. Five or six bulls charged on us, as we dashed along the line, but were left far behind; and singling out a cow, I gave her my fire, but struck too high. She gave a tremendous leap, and scoured on swifter than before. I reined up my horse, and the band swept on like a torrent, and left the place quiet and clear."

AMERICAN ANTIQUITIES.

BY JOSIAH PRIEST.

Great Works of the Ancient Nations on the North Fork of Paint Creek.

On the north branch of this creek, five miles from Chilicothe, are works so immense, that although we have given the reader several accounts of this kind, yet we cannot well pass over these. They are situated on an elevated piece of land, called the second bottom. The first bottom, or flat, extends from Paint Creek, till it is met by a bank of twenty-five feet in height, which runs in a straight line, and parallel with the stream. One hundred rods from the top of this first bank, is another bank of thirty feet in height; the wall of the works runs up this bank, and twenty rods beyond it. The whole land enclosed, is six hundred and twenty rods in circumference, and contains one hundred and twenty-six acres of land. This second bank runs also parallel with the creek, and with the first. On this beautiful elevation, is situated this immense work, containing within it, *seventeen mounds* of different sizes. Three hundred and eight rods of this fort are encompassed with a wall twelve feet high, a ditch twenty feet wide, and the wall the same at its base. Two hundred and forty rods, running along on the top of the first bank, is the rest of the wall; but is without a ditch; this is next to the river or creek, between which and the water is the first bottom or flat. At the time the builders of this vast work erected it, it is likely that the Creek run along near the wall, but has now receded by being drained off, at the time the Ohio with other western rivers ruptured the mountains which evidently once dammed them up, of which we shall speak in due time. Within this great enclosure, is a circular work of one hundred rods in circumference, with a wall and ditch surrounding it, of the same height of the other wall. Within this great circle, are six mounds, of the circular form; these are full of human bones; the rest of the mouuds, eleven in number, are for some other purpose. There are seven gateways, of about five rods in width each. "The immense labour, and numerous cemeteries filled with human bones, denote a vast population, near this spot, in ancient times."—*Atwater.*

"Tumuli are very common on the river Ohio, from its utmost sources to its mouth, although on the Monongahela, they are few, and comparatively small, but increase in number and size, as we descend towards the mouth of that stream at Pittsburgh, where the Ohio begins; after this they are still more numerous and of greater dimensions, till we arrive at Grave Creek, below Wheeling. At this place, situated between two creeks, which run into the Ohio, a little way from the river, is one of the most extraordinary and august monuments of antiquity, of the mound description. Its circumference at its base, is fifty-six rods, its perpendicular height ninety feet, its top seven rods and eight feet in circumference. The centre at the summit, appears to have sunk several feet, so as to form a kind of amphitheatre. The rim enclosing this concavity is seven or eight feet in thickness; on the south side, in the edge of this rim, stands a large beech tree, the bark of which is marked with the initials of a great number of visitants."

This lofty and venerable tumulus has been so far opened as to ascertain that it contains many thousands of human skeletons, but no farther; the proprietor will not suffer its demolition, in the least degree, for which he is highly praiseworthy.

Following the river Ohio downwards, the mounds appear on both sides, erected uniformly on the highest alluvials along that stream, increasing in numbers all the way to the Mississippi, on which river they assume the largest size. Not having surveyed them (says Mr. Atwater), we shall use the description of Mr. Brecken-

ridge, who travelled much in the west, and among the Indians, and devoted much attention to the subject of these astonishing western antiquities.

"These tumuli (says Mr. Breckenridge), as well as the fortifications, are to be found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land. Their number exceeds, perhaps three thousand; the *smallest*, not less than twenty feet in height, and three hundred in circumference at the base. Their great number and their amazing size, may be regarded as furnishing, with other circumstances, evidence of their great antiquity.

I have been sometimes induced to think, that at the period when these were constructed, there was a population as numerous as that which once animated the borders of the Nile, or the Euphrates. The most numerous, as well as the most considerable of these remains, are found precisely in those parts of the country where the traces of a numerous population might be looked for, namely, from the mouth of Ohio, on the east side of the river, to the Illinois, and on the west side from the St. Francis to the Missouri. I am perfectly satisfied that *cities* similar to those of ancient Mexico, of several hundred thousand souls, have existed in this western country."

From this view we are *compelled* to look upon those nations as agriculturists, or they could not have subsisted; neither wild game nor fish could possibly support so great a population. If agriculturists, then it must follow, of necessity, that many modes of building, as with stone, timber, earth or clay, and brick were practised and known, as well as methods of clearing the earth of heavy timber. And if they had not a knowledge of metals, we cannot well conceive how they could have removed the forests for the purposes of husbandry, and space for building. But if we suppose they did not build houses with wood, stone and brick, but lived in tents or some fragile hut, yet the use of metals cannot be dispensed with, on account of the forest to be removed for agricultural purposes. Baron Humboldt informs us, in his *Researches in South America*, that when he crossed the Cordillera mountains, by the way of Panama and Assuay, and viewed the enormous masses of stone cut from the porhyry quarries of Pullal, which was employed in constructing the ancient highroads of the Incas, that he began to doubt whether the Peruvians were not acquainted with *other* tools than hatchets made of flint and stone; and that grinding one stone on another to make them smooth and level, was not the only method they had employed in this operation. On which account he adopted a new opinion, contrary to those generally received. He conjectured that they must have had tools made of copper, hardened with *tin*, such as it is known the early nations of Asia made use of. This conjecture was fully sustained by the discovery of an ancient Peruvian mining chisel, in a silver mine at Vilcabamba, which had been worked in the time of the Incas. This instrument of copper was four inches long, and three-fourths of an inch wide, which he carried with him to Europe, where he had it analyzed, and found it to contain ninety-four parts of copper and six of tin. He says, that his keen copper of the Peruvians is almost identically the same with that of the ancient *Gallic axe*, which cut wood nearly as well as if made of iron and steel.

Every where on the old continent, at the beginning of the civilization of nations, the use of copper, mixed with tin, prevailed over that of iron, even in places where the latter had been for a long time known. Antonio de Herera, in the tenth book of his *History of the West Indies*, says expressly that the inhabitants of the maritime coast of Zoctallan, in America, prepared two sorts of copper, of which one was *hard* and cutting, and the other malleable. The hard copper was to make hatchets, weapons and instruments of agriculture with, and that it was tempered with tin.—*Humboldt*, vol. 1, pp. 260, 268.

Among a great variety of the gods of the people of the Tonga islands, in the South Pacific ocean, is found one god named *To-gi Ocoumea*, which is, literally, the iron axe. From which circumstance we imagine the people of those islands, sometimes called the *Friendly Islands*, were, at some period before their having been discovered by Captain Cook, acquainted with the use of *iron* and consequently

in a more civilized condition. Because men, in those early times, were apt to deify almost every thing, but especially those things the most useful.

Were the people of Christendom to lose their knowledge of the true God, and to fall back into nature's ignorance, is there an article within the compass of the arts which would from its usefulness, have a higher claim to deification than the metal called *iron*.

That group of islands belongs to the immense range shooting out from New-Holland, in south latitude about 20 degrees, and once, perhaps, were united to China, forming a part of the continent. But however this may be, the *first* inhabitants of those islands were derived from China, and carried with them a knowledge of the arts, among which was that of the use of iron, in form of the axe, which it appears had become deified from its usefulness. The reason of the loss of this knowledge, must have been the separation of their country from the continent by convulsions, from age to age, which not only altered the shape and condition of the land, but threw the inhabitants into confusion, separating them far from each other, the sea running between, so that they became reduced to savagism, as they were found by the first Christian nations.

Traits of Ancient Cities on the Mississippi.

Nearly opposite to St. Louis, there are the traces of two ancient cities, in the distance of a few miles, situated on the Cohokia Creek, which empties into the Mississippi, but a short distance below that place. Here is situated one of those pyramids, which is one hundred and fifty rods in circumference at its base (nearly half a mile), and one hundred feet high. At St. Louis is one with two stages or landing places, as the architectural phrase is. There is another with three stages, at the mouth of the Missouri, a few miles above St Louis. With respect to the stages or landing places of these pyramids, we are reminded of the tower once standing in old Babylon, which had eight stages from its base to the summit, making it six hundred feet high. At the mouth of the Cohokia Creek, a short distance below St. Louis, are two groups of those mounds, of smaller size, but we are not informed of their exact number. At Bayeau Manchac and Baton Rogeu, are several mounds, one of which is composed chiefly of shells, which the inhabitants burn into lime. There is a mound on Black River, which has two stages or stories; this is surrounded with a group of lesser ones, as well as those at Bayeau Manchac, and Baton Rogeu. There is one of those pyramids near Washington, in the State of Mississippi, which is one hundred and forty-six feet high; which is little short of nine rods perpendicular elevation, and fifty-six rods in circumference. Mr. Breckenridge is of the opinion that the largest city belonging to this people, the authors of the mounds and other works, was situated on the plains between St. Francis and the Arkansas. There is no doubt but in the neighbourhood of St. Louis must have been cities or large towns of these ancient people, as the number and size of the mounds above recounted would most certainly justify.

Fifteen miles in a south-westerly direction from the town of St. Louis, on the Merrimack River, was discovered, by a Mr. Long, on lands which he had purchased there, several mounds of the ordinary size, as found in the valley of the Mississippi, all of which go to establish that this country, lying between the Missouri and the Mississippi rivers, below St. Louis, and between the junction of the Illinois and the Mississippi above, with the whole region about the union of those rivers with each other,—which are all not far from St. Louis—was once the seat of empire, equal, if not surpassing, the population and the arts as once they flourished on the plains of Shinar, the seat of Chaldean power, and on the banks of the Euphrates.

In connexion with the preceding pages, we have made a few extracts from the Book of Mormon, to shew in what manner its truths are confirmed by such writers as Mr. Josiah Priest and others. We know it is an easy matter for the unbeliever and the mocker to remark that our lamented prophet might copy from various writers the passages we have quoted below; but we would here remark, once for all, the researches from which we have extracted, were not printed until about three years after the Book of Mormon had been published. Every lover of truth will rejoice in the continued increase of testimony arising from the researches of travellers and others, that continue to come forth from time to time, to establish the word of God in the last days. We shall recur again to this subject from time to time, and endeavour to add testimony to testimony in confirmation of the truths of heaven.—ED.

Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God; yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about, to enclose his armies, and also building walls of stone to encircle them about, round about their cities, and the borders of their lands; yea, all round about the land; and in their weakest fortifications, he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites. And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of christians. And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labour exceedingly for the welfare and safety of his people; yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath, to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

And now it came to pass, in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah. And behold, the city had been re-built, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about, to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones, and with arrows. Behold, I said that the city of Ammoniah had been re-built. I say unto you, yea, that it was in part re-built, and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them. But behold, how great was their disappointment: for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them, that they might take effect, neither could they come upon them, save it was by their place of entrance. Now at this time, the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security. Now the leaders of the Lamanites had supposed, because of the greatness of their numbers; yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea they had also prepared themselves with shields, and with breast-plates; and they had also prepared themselves with garments of skins; yea, very thick garments, to cover their nakedness. And being thus prepared, they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure. But behold, to their utmost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle, after the manner of the instructions of Moroni. And it came to pass

that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war. Now if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people. But behold, Amalickiah did not come down himself, to battle.

Now behold, the Lamanites could not get into their forts of security, by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance. And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them. Thus they were prepared; yea, a body of their most strong men, with their swords and their slings, to smite down all who should attempt to come into their place of security, by the place of entrance: and thus were they prepared to defend themselves against the Lamanites. And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain, with an immense slaughter. Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts, they were swept off by the stones and the arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead, and wounded bodies.

And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites; and upon the top of these ridges of earth, he caused that there should be timbers; yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers, there should be a frame of pickets built upon the timbers, round about; and they were strong and high: and he caused towers to be erected that overlooked those works of pickets; and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them. And they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land.

THE JOINT STOCK COMPANY.

If we could thoroughly lay aside the remnants of our sectarian prejudices, and form a true conception of the nature of the kingdom of God in the last days, we should see the folly of endeavouring to build up a system of mere spiritualities.

What do we understand the perfection of individual existence to consist in? Is it not the inseparable union of intelligence with elementary matter, redeemed and sanctified by the great plan of salvation? Of a like nature also is the kingdom of God. It cannot possibly be constituted of temporal things merely, and it is equally impossible to build it up of spiritualities alone. So long as the Saints are engaged in the great work of the Lord, they will continue to require a subsistence; they must be fed and clothed, and have habitations wherein to dwell? and while they

are proclaiming the principles of the everlasting gospel, they must on the other hand be engaged in building up the cities and stakes of Zion, and the many Temples that will be required for the worshippers therein.

Manufactories must be established to produce all things necessary for the comfort and accommodation of the people of God; and, moreover, it will be clearly seen that, under the circumstances in which the church is situated at present, and especially in the location beyond Rocky Mountains, the temporal energies and skill of all will most undoubtedly be brought into requisition.

With these views has the Joint Stock Company been set on foot, and we will venture to say on behalf of every true-hearted Saint, with the intention of being made subservient to the building up and establishing of the kingdom of God.

The Deed of the Company secures to us the privilege of trading as merchants between Great Britain and America, of hiring or purchasing ships, and of raising buildings wherein to manufacture the produce of those countries, or either of them.

We would now ask what is the primary wish of every honest-hearted servant of God, is it not to gather with the people that he may learn of the mysteries of the kingdom, and be prepared for the great events to come? And will not this be more easily effected in connexion with trade and commerce conducted by the Saints themselves, than in being dependent upon the precarious assistance of the Gentiles? And, moreover, have we not a right to look for and expect the blessing of God upon our efforts, when they are made for his own glory? Shall we not, therefore, look for success, and through this medium for an increase of the good things of this life, and thereby be better enabled to gather with the people of the Lord, and aid in the building up of Zion.

As far as we ourselves are concerned, we have no idea of the Saints gathering in a state of poverty and destitution. Zion must be established in richness and beauty, and the place of the feet of the Lord must be made glorious, and all nations must eventually contribute of their riches and treasures to effect the same.

Surely, then, it is time for the Saints to lay aside the remnants of a false sanctity that would scorn the treasures of the earth, and only occupy itself with the contemplation of a morbid spirituality, that will never bring lasting glory to God or man.

Let the Saints exercise a generous confidence in each other, and if they are willing to receive and obey counsel in spiritual things, let them prove their sincerity by manifesting that they have an equal confidence where the things of this world are concerned likewise. In partaking of the responsibilities of the Presidency of the churches in the British Islands, we are desirous to discharge our duty faithfully, and we are equally so in connexion with the Joint Stock Company; indeed, so far as we are individually concerned, we do not separate the two, for if we had not been fully persuaded that such an association would be of incalculable advantage to the church of God, we would never have incurred the responsibility of our connexion with it, in addition to the many duties in which we were already engaged. Our prayer in behalf of the Joint Stock Company is, may God Almighty bless and prosper it for his own glory, and all who put their shoulders to the wheel to assist in the same. Amen. There seems something very providential in the origin and establishment of it at the present period, especially when we take into consideration the circumstances of the Saints in the West, and their destined locality.

Let then the hearts of the Saints be enlarged, and be worthy of the people of God, let them conceive liberal things, and by them live; the struggle may be great and mighty in connexion with the society, and much care and anxiety will be necessary, so will it be likewise in the kingdom of God. In vain need we look for success without an effort, difficulties may abound and increase, but the faithful are destined to triumph, and as it is written—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

EDITOR.

WHY DO THE SAINTS LEAVE NAUVOO?

A question, certainly, that could be very easily answered to the satisfaction of every right-minded person; but as Satan takes every occasion to bewilder the mind and excite doubts, consequently there may be individuals who are not satisfied upon this subject, and for their benefit our remarks are intended.

We have to lament, on many occasions, at the very contracted views of some, in relation to the work of God; hence, many have indulged themselves with the expectation of a settlement there, where they might sit down and enjoy a repose after the struggles of their pilgrimage; but let each and all understand, the period of repose has not yet come, the progress of the Saint is still a warfare, and a faithful endurance unto the end will be the only means of securing a crown of rojoicing in the day of God.

But again, others lament the sacrifice that must be made by the Saints leaving the city which they have built by their industry, and especially the temple of the Lord. But let it never be forgotten, that God requires in the last days a people that will covenant with him by sacrifice, and the greater that sacrificeis, the more acceptable it must be unto him.

But again, others ask, "Where is there a revelation to leave Nauvoo?" which we would answer by asking another—"Where was the revelation for them to leave Jackson county, in the state of Missouri?" Every true-hearted Saint believes in the revelations given in reference to the building up of a great city and temple there, and yet the Saints have abandoned it.

The great secret of all, is this: the Saints have received a dispensation of the gospel unto the children of men, and if their persisting to reside in any certain locality would bring upon them destruction from the hands of the wicked; their duty, it will be plainly manifest, is to flee, unless the Lord gave a direct revelation to the contrary, which we know the Saints would be ready to obey, even in the face of threatened destruction. But let it be understood, that the people of the Lord have a great work to accomplish; the continents of North and South America are the Zion of the last days, and before the Saints can go forth to build up the cities and stakes of Zion, the wrath of an avenging God must sweep through that guilty land, to avenge the wrongs of the much-injured children of Joseph, the aborigines of the soil, as well as the blood of saints and of prophets which cries from the ground for vengeance. The people of the Lord, therefore, are merely removing from one locality of Zion to another, from whence they can more effectively go forth to accomplish the work of God, and be instrumental in bearing the stick of Ephraim unto its legitimate owners, that they also may be capacitated to perform their great and important part in the final drama of the last days.

Nauvoo has, as it were, served its purpose for the present time; it has been a central point for the Saints, to teach them the principle of the gathering; there they have acquired many a lesson of industry and wisdom in connexion with the kingdom of God; they have learned to estimate the capabilities of the Saints when united and under the blessing of the Lord; and though they have practised the virtues of forbearance and long-suffering, they have discovered that they have a power and an energy at command, that will be called, at no distant day, into exercise at the will of God. Why then do the Saints leave Nauvoo? Why? Because reason, truth, humanity, the seed of Jacob, the furtherance of the great cause of truth, and the judgments of Almighty God demand it.

These are a few of the reasons then, we conceive, why the Saints leave Nauvoo. Let no one deceive himself, or like the Israelites of old, wish for the flesh-pots of Egypt in slavery, than endure hardships with the glorious liberty of the sons of God.

EDITOR.

MINUTES OF CONFERENCES.

A conference was held, according to appointment, in the meeting room at Trowbridge, Wiltshire, on the 17th of February, when the meeting being called to order by elder P. M. Westwood, elder John Halliday was voted to preside, and elder Westwood to act as clerk.

The meeting being opened by singing and prayer, the president proceeded to give a representative account of the conference, which now numbers 83 members, including 1 elder, 4 priests, and 1 deacon. Fifteen had been baptized since last general conference in Manchester. The situation of the conference, and its condition at present, were such as he (the president) could wish, considering the circumstances in which they were placed. When he looked back at the history and progress of the work in that region, he was thankful to God for what had been done, though the struggle he had passed through had been great, and the cause had met with the most violent opposition and persecution. The work was now onward, and the prospects brightening, some were being baptized weekly, and much good would be done through the blessing of God, inasmuch as the Saints would unitedly exert themselves, act in union together, and live as Saints of God ought to live, in righteousness before God and man.

The case of a brother, who had been slack and behind hand in his duty, was then brought forward. He being present, acknowledged his fault, and was received back into full fellowship.

As a deacon was wanting in the Trowbridge branch, it was voted that brother John Harding be ordained to that office.

It was then voted that the Saints use all their means to clear off an expense that had been incurred by one of the brethren in behalf of the church.

It was also agreed that a subscription be raised, weekly, for the support of brother Halliday's family. The names of such as would and could subscribe for that purpose, were then taken.

It was also unanimously voted that the Saints in that conference would unitedly uphold and sustain the authorities of the church that are placed over them, and would act according to their teachings.

Various principles were then laid before the Saints in reference to family prayer, the evils of tale-bearing, the necessity of union and holiness amongst the Saints, &c.

The meeting was then closed by a benediction from the president. A good feeling of union, and a desire to advance the work, was manifested by all.

J. Halliday, President.
P M. Westwood, Clerk.

Dear brother Ward,—In accordance with the request of brother Halliday, I send you the minutes of our conference, held yesterday, and I must beg leave to say, that as an individual, I rejoice in the prospects of the progress of the work in this region. Many calls are made for preaching, more than we can at all fill, and the people are very willing to hear, and the honest hearted are coming forward to embrace the work.

My kind love I present to you and brother Hedlock, and may the blessing of God prosper all your labours in his kingdom, is my prayer. Amen.

I remain, your brother in the cause of truth,

Philip M. Westwood.

Trowbridge, February 18th, 1846.

P.S.—Since the conference, brother Halliday writes that he has baptized two men.

Agreeably to appointment, the Clitheroe conference assembled on Sunday, February 22, 1846, elder Wilson, from Liverpool, being present on the occasion. Elder Speakman was unanimously chosen to preside, and elder Wolstenholme to act as clerk.

The meeting being opened by singing and prayer, elder Speakman read a letter from president Hedlock, stating, that from other engagements elder Ward and himself were unable to attend. He then introduced elder Wilson, who made some remarks on the Joint Stock Company, in connexion with the kingdom of God. He stated some of the difficulties with which they had had to contend, but that now they were progressing in a most satisfactory manner.

The number of officers present was then taken, which consisted of 12 elders, 11 priests, 7 teachers, and 3 deacons.

The representation of the branches was then called for, when the following statements were laid before the meeting :—

Clitheroe,—30 members, including 2 elders, 3 priests, 1 teacher, 2 deacons. Five had emigrated.

Waddington.—26 members, including 2 elders, 2 priests, 1 deacon. One had emigrated.

Chatburn.—42 members, 2 elders, 2 priests, 3 teachers, 2 deacons. In union and good standing.

Settle.—15 members, 1 elder, 1 priest. One baptized. In good standing, and united for the progress of the work.

Burnley.—45 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Two baptized, received 1 by letter. In union and good standing.

Downham.—15 members, 1 elder, 1 teacher, 1 deacon.. In good standing.

Accrington.—20 members, 2 elders, 4 priests, 1 teacher. Baptized 2. In good standing.

Ribchester.—20 members, 1 elder, 2 priests, 2 teachers. In good standing.

Blackburn.—87 members, 2 elders, 3 priests, 3 teachers, 1 deacon. Eleven baptized, 4 emigrated, 8 received by letter. In good standing.

In consequence of the scattered condition of the Downham Saints, it was unanimously agreed that the branch be united to Chatburn.

It was then voted that brother John Hartley be ordained teacher for Clitheroe, also E. Pilling as teacher for Waddington, also Thomas Eaglin teacher for Settle, also Smith Heap priest for Burnley, also brother Duxberry deacon for Blackburn.

The afternoon service being opened as usual, the ordinance of the Lord's supper was attended to, after which, those who had been nominated were ordained to their respective offices.

The case of brother Woodburn, who had been suspended by the Blackburn branch in consequence of imprudent conduct, was then attended to, and as he demanded an appeal to the conference, his wish was granted him. The decision of which was to justify the measures of the Blackburn council, and still to suspend the brother until he sufficiently manifested by his works that he was worthy to be again installed in his office.

The Saints in the evening were addressed at considerable length by elder Wilson.

William Speakman, President,
William Wolstenholme, Clerk.

Sheffield, February 25th, 1846.

Dear Sir,—Our beloved president requested me to write you a few lines, informing you of the proceedings at our conference, which was held on the 15th. H. Mitchell.

The meeting being called to order, it was voted that elder Ure preside on the occasion, and that elder Mitchell act as clerk.

The representatives were then called upon to give an account of the branches. All were *in good standing, and on the increase*, although Satan had tried to do all the harm he could. Our prospects are very cheering, insomuch that our hearts rejoice exceedingly to see the work roll on.

It was voted that Hoyland Common be organized into a branch.

Several nominations were received by the conference, and the ordinations were attended to by elders Ure, Rodgers, Lees, and Mitchell, as well as several confirmations.

The number of officers present, was, 1 high priest, 6 elders, 17 priests, 8 teachers, and 5 deacons. Number of members in the conference, 472, including 1 high priest, 10 elders, 28 priests, 10 teachers, and 7 deacons. Baptized since our last conference, 64. Our motto is, "RIGHT A-HEAD."

J. Ure, President,
H. Mitchell, Clerk.

P.S.—These few lines come with our best wishes and prayers for you all, viz :—elders. Hedlock, Ward, and Banks.

A conference was held in the city of Glasgow pursuant to previous appointment, in the Odd Fellow's Hall, on Sunday, the 1st of March, 1846.

The meeting being called to order, and opened as usual, elder Peter M'Cue was chosen to preside, and brothers Walter Thompson and Thomas B. H. Stanhouse were appointed to act as clerks.

The number of office-bearers present, was, 1 high priest, 17 elders, 17 priests, 15 teachers, and 7 deacons.

The representation of the branches was then called for individually, when the aggregate amount was found to be the following:—Members, 1217, including high priests, 1, elders, 44, priests, 55, teachers, 45, and deacons, 29. Fifty have been added by baptism since last conference.

The branches generally were in good standing. Several were nominated and ordained to office on the occasion, in connexion with several of the branches.

Elder Holt, of Campsie, addressed the meeting for a short time on the duty of the Saints, as to what they ought to be, and how they ought to perfect themselves, as they are commanded to imitate God in all righteousness and holiness.

LETTER FROM P. HARRISON OF LEEDS.

Leeds, March 2nd, 1846.

Beloved brethren,—I take up my pen to inform you of our success and prospects in Leeds at the present time.

We have been baptizing almost every week since I came here, and I am informed, that since the branch was organized, there have never been better prospects than at present. Our meetings are well attended, so much so, that we are compelled to say, make room.

On Shrove Tuesday we held a tea meeting, and a very respectable one it was. We were higly entertained with addresses from elder Thomas Wilson, president of the Liverpool branch, who spoke on the subject of the Joint Stock Company, in a very interesting manner. Elder Milnes, from Bradford, entertained the meeting much with the subject of the gospel, also elder A. Lord, from Idle, addressed the meeting much to their satisfaction. P. Riddle, of Leeds, gave us a specimen of his first speech among the Latter-day Saints, &c., in a very entertaining manner. M. H. Beaumont, of Leeds, addressed the meeting in an affectionate manner. A. F. Bapty, of Leeds, rose to move a vote of thanks to sisters Bapty and Lees, together with their kind friend, Mrs. Pearson, for their ready and valuable services in getting up the tea, and excellent accompaniments thereof, which was unanimously responded to. The meeting was dismissed with a benediction from brother Thos. Wilson.

Yours in the new and everlasting covenant,

PAUL HARRISON.

NEWS FROM AMERICA.

New York, February 1st, 1846.

Dear brother Hedlock,—Yours came to hand some time since, but I have delayed writing till just before our setting sail for California, in order that I might be more definite in relation to our departure.

The ship is now loaded, full to the hatchways, about five hundred barrels of which we leave at the Sandwich Islands, and the remainder is ours. There are now in the city, and some on board the vessel, about 230 souls, that will sail next Wednesday at two o'clock; all happy and cheerful at the prospect of deliverance. This afternoon I preached my farewell discourse at the Hall, and the house was crowded. *I have made arrangements with the Government, that we are to pass out of this country to California, by sea and by land, unmolested.*

I received a letter from the West a few days ago, informing me that a man would be sent on as soon as I am gone, to raise another company; also that a large company was to leave Nauvoo about the 25th of last month, and travel westward until it was time to put in a crop, and then commence planting.

We have received intelligence that brother Woodruff was on his way home.

The reason I did not send you a *Messenger*, was, I thought that one of the ten was for you; but I have a very neat copy, bound, which I shall keep for you until you come to California; if I had an opportunity, I would send it now.

You need not forward any more money for Mr. Winchester; he is in Pittsburgh, and has left the Rigdonites, and I should not be surprised if he went to the West, and crossed the mountains with the Saints.

The Saints in this country are very anxious to emigrate, and will do so as fast as they can procure the means.

A letter will reach me in California, by addressing it to the care of the American consul at Honolula, on the Sandwich Islands.

I have many letters to write before I leave, and I shall be under the necessity of closing by bidding you farewell, until we meet in a land of freedom. Ask the Saints in England to remember us in their prayers, that we may have a safe passage.

Yours, as ever, in the gospel,

S. BRANNAN.

Latter-day Saints' Millennial Star.

MARCH 1, 1846.

WE have to apologise for the late appearance of the present number of the STAR it has arisen from circumstances over which we had no control, being necessarily obliged to make a journey to Scotland in connexion with the promotion of the Joint Stock Company. We hope that this will be a sufficient apology to our patrons and readers for the delay.

Situated as we are we have to look at the kingdom of God as a whole, and therefore cannot devote ourselves to the promotion of any particular interest. We wish also to extend this feeling and principle, and call for the sympathy and asistance of all faithful Saints in all things that tend to establish and promote the kingdom of God. Let us look at the work of the Lord, as a great whole, and assist with all our energy all things calculated to accelerate its progress, until the stone cut out of the mountain without hands becomes a great mountain and fills the whole earth.

We are glad to present to our readers the letter from elder Brannan, of New York, and have no fear but that it will give much satisfaction. Our friends in the West seem to be actuated by a right spirit, fitting them for the exigencies of the times, and we feel to pray that God may bless them on their way, by land or sea. We are fully convinced of one thing, that so long as the Saints are in a right state of mind before the Lord, that whatever circumstance transpires they will be prepared to meet it, and the great, glorious, and never-dying principle of "all things working together for good," will be fully exemplified in the salvation of the Saints, and in their escape from Babylon to build up the kingdom of God, that it may go forth in majesty and power unto the nations, to accomplish the great designs of the Almighty in the regeneration of a fallen world.

We have given an extract from a book of travels to Oregon and California, which we think will be of interest to all; we are busily engaged in perusing the same at present, and shall occasionally give such further extracts as we think will be of interest to the Saints, who must, one and all, deeply sympathise with those of the brethren and sisters who are about to make so great a journey.

We wish now to announce that it is our intention to hold a GENERAL CONFERENCE in the month of June next. As we have held a Special Conference so lately is one reason for our postponing it from the sixth of April; another is that as the complete registration of the British and American Commercial Joint Stock Company must be effected before May next, we are very desirous of laying all particulars of the same before the various delegates, as well as the Saints at large.

We would now give a timely hint to the Presidents of Conferences and branches in relation to sending by delegate or letter, every particular without fail of their various conferences, or branches, as a report of this nature will be of great value to us, and to the authorities in Zion.

EXTRACTS FROM THE TIMES AND SEASONS.

PUBLIC OPINION.

Never, since we can recollect, was public opinion so fluctuating as at the present time. Sensation, wild and frantic, the passions of men seem to be bloated with every breeze that skims over the surface of the great deep of religious, political, civil, and uncivil freedom; and in the midst of all this wind, we occasionally witness a flash of lightning, and hear the sound of distant thunder, which indicate the approach of a storm. The minds and feelings of neighbourhoods are uneasy, the honour and virtue of the States are in jeopardy, and the confidence and glory of the Republican droops at the awful signs of the times.

Nor is America the only quarter of the globe that is agitated, or that manifests symptoms of the great day—the dissolution of things spiritual and temporal. The other three quarters, or what is termed the old world, like a moth-eaten garment, appear on the eve of falling to pieces.

The weather is cold, and bracing to health, and everything moves with its accustomed precision and prophetic appearance, that the Lord blesses the Saints in Nauvoo. We feel grateful to our Father in heaven for his kindness and mercy continued to us from day to day, and sincerely hope and pray that he will still favour his people; beseeching them to pray for the prosperity of Zion, and that her ministers may be clothed with salvation, and preserved to do good and carry the gospel to all Israel. Brethren, be wise.

THE TIMES.

It is an old saying, that the times change, and we change with them; but whether this is exactly the case, in point of fact, men of reflection can judge. The promise made to Noah, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," continues with all its variety, grace, glory, wonders, and seed seeding seed. But man, from one family, has multiplied to millions: one language or tongue has branched out into thousands of significant, insignificant, and melodious modes of conveying ideas to the understanding; and patriarchal, fatherly, or family government, have swelled from simplicity for ordinary purposes and conveniences, to states, kingdoms, empires, and despotisms, for conquest, for slaughter, for safety, for wealth, for greatness, for grandeur, for ambition, that the voice of the people might supersede the voice of God. The early simplicity of living, of thoughts, of government, and

etiquette, have grown into luxury, cunning, cruelty, and impropriety. We view these innovations upon the comfort, society, and friendship of man, as inventions that have degraded him from the image of God, to (almost) passions and likeness of a beast. There is now extant a very erroneous idea of the knowledge of the first families of the earth, from Adam to Abraham. They possessed intelligence derived from God himself, and they lived to the age of nearly one thousand years, in good health and vigour. There were men of renown and giants in those days. Now we see dwarfs, mean men, consumption, short-lived hypocrites, and learned speculators upon all the viscissitudes, calamities, and phenomena of nature, without the power to change one hair white or black. Surely we live in peculiar times, which, if time permits, we shall speak further upon hereafter.

HEATHEN TEMPLE.

We present the following as a specimen of heathen wisdom which is somewhat a-head of christian improvement and light on the score of a place of worship.

"*Heathen Temple.*—The Rev. Eugene Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled. It stands in the city of Arva, or the golden city, which, for six hundred years, has been the capitol of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massy pillars. At each corner of the walls rises a beautiful spire. On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong, every bell is set to ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high, and on each corner rises a beautiful tower with its compliment of bells. On the top of this second, stands a third temple, one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells; and surmounting this third, is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit—having numerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells, comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 140,000 rupees, or 60,000 dollars. Besides this, in the niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will in this immense building, and it seems as though the Gods are looking down upon you, wherever you turn your eyes. Look up this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

The temple with all its images—the 2,000 bells—the sculpture which adorns the building within and without—the brick and stone work, and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months labour to the work, others four, and few less.

PRAYER.

Prayer is the only sure weapon of a Saint on earth, and we think a sure pass-port to heaven. The great Seer of the last days gave the Lord's word upon it as follows:—"All victory and glory is brought to pass unto you through your diligence, faithfulness, and *prayers* of faith." Emphatically then, as the soldier prayed, when going into battle:—*O Lord, if I forget thee, do thou not forget me!*

EXODUS.

Ye sons of Israel arise,
Nor round your city dally.
An echoing voice prophetic cries,
"Go seek some lonely valley."
In ambuscade the foemen lie,
Watching you with a tiger's eye.
Up and away, to your mountain home,
Where wild beasts prowl, and red men roam,
There round your standard rally.

Oh! linger not, though loved ones plead,
And fondly wish you tarry,
Proscrib'd, yet bless'd; why should you dread
The blood-stain'd emissary?
Your Temple's spire still points to heav'n,
Whence God reviews the outcast driven;
And angels guard the hallow'd ground,
Till once with glorious triumph crown'd,
You, Zion back shall carry,

Shall scornful Gentiles', ruthless ire,
The work of God fulfilling—
E'er quench the rapturous desire,
That's in your bosoms thrilling.
Be still, and know the voice of God—
The coming bliss, the fearful rod;
There hide ye, till the scourging blast
"Of judgment set, and thrones o'ercast,"
Then wait for God's revealing.

Go, where ne'er a white man trod:
Unveil each Indian nation,
Unfold the *stick* of *Ephraim's God*,
The cov'nant of salvation.
Then the *despised*, and *trodden down*,
Shall rise to glory and renown,
And nations in earth's midst shall flow
To Zion, and a kingdom grow,
To swell the restoration.

LYON.

Kilmarnock, February 5th, 1846.

NOTICE.—*We have just printed some* 2000 *copies of an Abstract of the Deed of the Joint Stock Company, which we shall sell as low as a penny each.*

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. MARCH 15, 1846. VOL. VII.

CALIFORNIA.

WE here make a further extract from the interesting travels of Captain J. C. Tremont, just published by Wiley and Putman, of London.

July 28.—In two miles from our encampment we reached the place where the regular road crosses the Platte. There was 200 feet breadth of water at this time in the bed, which was a variable width of 800 to 1500 feet. The channels were generally three feet deep, and there were large angular rocks on the bottom, which made the ford in some places a little difficult. Even at its low stages this river cannot be crossed at random, and this has always been used as the best ford. The low state of the waters the present year had made it fordable in almost any part of its course, where access could be had to its bed.

For the satisfaction of travellers, I will endeavour to give some description of the nature of the road from Laramie to this point. The nature of the soil may be inferred from its geological formation. The limestone at the eastern limit of this section is succeeded by limestone without fossils, a great variety of sandstone, consisting principally of red sandstone and fine conglomerates. The red sandstone is argillaceous, with compact white gypsum or alabaster, very beautiful. The other sandstones are grey, yellow and ferruginous, sometimes very coarse. The apparent sterility of the country must, therefore be sought for in other causes than the nature of the soil. The face of the country cannot, with propriety, be called hilly. It is a succession of long ridges, made by the numerous streams which come down from the neighbouring mountain range. The ridges have an undulating surface, with some such appearance as the ocean presents in an ordinary breeze.

The road which is now generally followed through this region is therefore a very good one, without any difficult ascents to overcome. The principal obstructions are near the river, where the transient waters of heavy rains have made deep ravines with steep banks, which render frequent circuits necessary. It will be remembered that wagons pass this road only once or twice a year, which is by no means sufficient to break down the stubborn roots of the innumerable artemisia bushes. A partial absence of these is often the only indication of the track, and the roughness produced by their roots in many places, gives the road the character of one newly opened in a wooded country. This is usually considered the worst part of the road east of the mountains; and as it passes through an open prairie region, may be much improved, so as to avoid the greater part of the inequalities it now presents.

From the mouth of the Kansas to the Green River valley, west of the Rocky Mountains, there is no such thing as a mountain road on the line of communication.

We continued our way, and four miles beyond the ford Indians were discovered

again, and I halted while a party were sent forward to ascertain who they were. In a short time they returned, accompanied by a number of Indians of the Oglallah band of Sioux. From them we received some interesting information. They had formed part of the great village, which they informed us had broken up, and was on its way home. The greater part of the village, including the Arapahoes, Cheyennes, and Oglallahs, had crossed the Platte eight or ten miles below the mouth of the Sweet Water, and were now behind the mountains to the south of us, intending to regain the Platte by way of Deer Creek. They had taken this unusual route in search of grass and game. They gave us a very discouraging picture of the country. The great drought, and the plague of grass-hoppers, had swept so that scarce a blade of grass was to be seen, and there was not a buffalo to be found in the whole region. Their people, they further said, had been nearly starved to death, and we should find their road marked by lodges which they had thrown away in order to move more rapidly, and by the carcases of the horses which they have eaten, or which had perished by starvation. Such was the prospect before us.

When he had finished the interpretation of these things, Mr. Bissonette immediately rode up to me, and urgently advised that I should entirely abandon the further prosecution of my exploration. "*Le meillure avis que je pourrais vous donner c'est de roirer de suite.*" "The best advice I can give you is to turn back at once." It was his own intention to return, as we had now reached the point to which he had engaged to attend me. In reply, I called up my men, and communicated to them fully the information I had just received. I then expressed to them my fixed determination to proceed to the end of the enterprise on which I had been sent; but as the situation of the country gave me some reason to apprehend that it might be attended with an unfortunate result to some of us, I would leave it optional with them to continue with me or to return.

Among them were some five or six who I knew would remain. We had still ten days' provisions; and, should no game be found, when this stock was expended, we had our horses and mules, which we could eat when other means of subsistence failed. But not a man flinched from the undertaking. "We'll eat the mules," said Basil Lajeunnesse; and thereupon we shook hands with our interpreter and his Indians, and parted. With them I sent back one of my men, Dumés, whom the effects of an old wound in the leg rendered incapable of continuing the journey on foot, and his horse seemed on the point of giving out. Having resolved to disencumber ourselves immediately of everything not absolutely necessary to our future operations, I turned directly in toward the river, and encamped on the left bank, a little above the place where our council had been held, and where a thick grove of willows offered a suitable spot for the object I had in view.

The carts having been discharged, the covers and wheels were taken off, and, with the frames, carried into some low places among the willows, and concealed in the dense foliage in such a manner that the glitter of the iron-work might not attract the observation of some straggling Indian. In the sand, which had been blown up into waves among the willows, a large hole was then dug, ten feet square and six deep. In the meantime all our effects had been spread out upon the ground, and whatever was designed to be carried along with us separated and laid aside, and the remaining part carried to the hole and carefully covered up. As much as possible all traces of our proceedings were obliterated, and it wanted but a rain to render our *cache* safe beyond discovery. All the men were now set at work to arrange the pack-saddles and make up the packs.

The day was very warm and calm, and the sky entirely clear, except where, as usual along the summits of the mountainous ridge opposite, the clouds had congregated into masses. Our lodge had been planted, and, on account of the heat, the ground pins had been taken out, and the lower part slightly raised. Near to it was standing the barometer, which swung in a tripod frame; and within the lodge, where a small fire had been built, Mr. Preuss was occupied in observing the temperature of boiling water. At this instant, and without any warning until it was within fifty yards, a violent gust of wind dashed down the lodge, burying under it Mr. Preuss and about a dozen men, who had attempted to keep it from being carried away. I succeeded in saving the barometer, which the lodge was carrying off with itself, but the thermometer was broken. We had no others of a high graduation, none of those which remained going higher than 135° Fahrenheit. Our astronomical observations gave to this place, which we named *Cache* Camp, a longitude of 106° 38 26″, latitude 42° 50′ 53″.

July 29.—All our arrangements having been completed, we left the encampment at seven o'clock this morning. In this vicinity the ordinary road leaves the Platte, and crosses over to the Sweet Water river, which it strikes near Rock Independence. Instead of following this road I had determined to keep the immediate valley of the Platte, so far as the mouth of the Sweet Water, in expectation of finding better grass. To this I was further prompted by the nature of my instructions. To Mr. Carson was assigned the office of guide, as we had now reached a part of the country with which, or a great part of which, long residence had made him familiar. In a few miles we reached the Red Buttes, a famous landmark in this country, whose geological composition is red sandstone, limestone, and calcareous sandstone and pudding stone.

The river here cuts its way through a ridge; on the eastern side of it are the lofty escarpments of red argillaceous sandstone, which are called the Red Buttes. In this passage the stream is not much compressed or pent up, there being a bank of considerable though variable breadth on both sides. Immediately on entering we discovered a band of buffalo. The hunters failed to kill any of them, the leading hunter being thrown into a ravine, which occasioned some delay, and in the meantime the herd clambered up the steep face of the ridge. It is sometimes wonderful to see these apparently clumsy animals make their way up and down the most rugged and broken precipices. We halted to noon before we had cleared this passage, at a spot 12 miles distant from *Cache* Camp, where we found abundance of grass. So far the account of the Indians was found to be false. On the banks were willow and cherry-trees. The cherries were not yet ripe, but in the thickets were numerous fresh tracks of the grizzly bear, which is very fond of this fruit. The soil here is red, the composition being derived from the red sandstone. About seven miles brought us through the ridge, in which the course of the river is north and south. Here the valley opens out broadly, and high walls of the red formation present themselves among the hills to the east. We crossed here a pretty little creek, an affluent of the right bank. It is well-timbered with cotton-wood in this vicinity, and the absinthe has lost its shrub-like character, and becomes small trees six and eight feet in height, and sometimes eight inches in diameter. Two or three miles above this creek we made our encampment, having travelled to-day 25 miles. Our animals fared well here, as there is an abundance of grass. The river bed is made up of pebbles, and in the bank at the level of the water, is a conglomerate of coarse pebbles, about the size of ostrich eggs, and which I remarked in the banks of the Laramie fork. It is overlaid by a soil of mixed clay and sand, six feet thick. By astronomical observations our position is longitude 106 deg. 54 min. 32 secs., and latitude 42 deg. 38 min.

July 30.—After travelling about twelve miles this morning we reached a place where the Indian village had crossed the river. Here were the poles of discarded lodges and skeletons of horses lying about. Mr. Carson, who had never been higher up than this point of the river, which has the character of being exceedingly rugged, and walled in by precipices above, thought it advisable to camp near this place, where we were certain of obtaining grass, and to-morrow make our crossing among the rugged hills to the Sweet Water river. Accordingly we turned back, and descended the river to an island near by, which was about twenty acres in size, covered with a luxuriant growth of grass. The formation here I found highly interesting. Immediately at this island the river is again shut up in the rugged hills, which come down to it from the main ridge in a succession of spurs 300 or 400 feet high, and alternated with green level *prairillons*, or meadows, bordered on the river banks with thickets of willow, and having many plants to interest the traveller. The island lies between two of these ridges, 300 or 400 yards apart, of which that on the right bank is composed entirely of red argillaceous sandstone, with thin layers of fibrous gypsum. On the left bank the ridge is composed entirely of silecious pudding stone, the pebbles in the numerous strata increasing in size from the top to the bottom, where they are as large as a man's head. So far as I

was able to determine, these strata incline to the north-east with a dip of about 15°. This pudding stone, or conglomerate formation, I was enabled to trace through an extended range of country, from a few miles east of the meridian of Fort Laramie to where I found it superseded on the granite of the Rocky Mountains, in longitude 109 deg. 00 sec. From its appearance the main chain of the Laramie mountain is composed of this rock; and in a number of places I found isolated hills which served to mark a former level, which had been probably swept away.

These conglomerates are very friable and easily decomposed, and I am inclined to think this formation is the source from which was derived the great deposit of sand and gravel, which forms the surface rock of the prairie country west of the Mississippi.

Crossing the ridge of red sandstone, and traversing the little prairie which lies to the southward of it, we made in the afternoon an excursion to a place which we have called the Hot Spring Gate. This place has much the appearance of a gate, by which the Platte passes through a ridge composed of a white and calcareous sandstone. The length of the passage is 400 yards, with a smooth green prairie on either side. Through this place the stream flows with a quiet current, unbroken by any rapid, and is about seventy yards wide between the walls, which rise perpendicularly from the water. To that on the right bank, which is the lower, the barometer gave a height of 360 feet. This place will be more particularly described hereafter, as we passed through it on our return.

We saw here numerous herds of mountain sheep, and frequently heard the volley of rattling stones which accompanied their rapid descent down the steep hills. This was the first place at which we had killed any of these animals; and in consequence of this circumstance, and of the abundance of these sheep goats (for they are called by each name), we gave to our encampment the name of Goat Island. Their flesh is much esteemed by the hunters, and has very much the flavour of the Alleghany mountain sheep. I have frequently seen the horns of this animal three feet long and seventeen inches in circumference at the base, weighing eleven pounds. But two or three of these were killed by our party at this place, and of these the horns were small. The use of these horns seems to be to protect the animal's head in pitching down precipices to avoid pursuing wolves—there only safety being in places where they cannot be followed. The bones are very strong and solid, the marrow occupying but a very small portion of the bone of the leg, about the thickness of a rye straw. The hair is short, resembling the winter colour of our common deer, which it nearly approaches in size and appearance. Except in the horns, it has no resemblance whatever to the goat. The longitude of this place, resulting from chronometer and lunar distances, and an occultation of Arietis, is 107 deg. 13 min. 29 sec., and the latitude 42 deg. 33 min. 27 sec. One of our horses which had given out, we left to receive strength on the island, intending to take her, perhaps, on our return.

July 31.—This morning we left the course of the Platte, to cross over to the Sweet Water. Our way, for a few miles, lay up the sandy bed of a dry creek, in which I found several interesting plants. Leaving this, we wound our way to the summit of the hills, of which the peaks are here 800 feet above the Platte, bare and rocky. A long and gradual slope led from these hills to the Sweet Water, which we reached in fifteen miles from Goat Island. I made an encampment early here, in order to give the hunters an opportunity to procure a supply from several bands of buffalo, which made their appearance in the valley near by. The stream here is about 60 feet wide, and at this time 12 to 18 inches deep, with a very moderate current.

The adjoining prairies are sandy, but the immediate river bottom is a good soil, which afforded an abundance of soft green grass to our horses, and where I found a variety of interesting plants, which made their appearance for the first time. A rain to-night made it unpleasantly cold; and there was no tree here to enable us to pitch our single tent, the poles of which had been left at *Cache* Camp. We had, therefore, no shelter except what was to be found under cover of the absinthe bushes, which grew in many thick patches, one or two, and sometimes three feet high.

August 1.—The hunters went ahead this morning, as buffalo appeared tolerably abundant, and I was desirous to secure a small stock of provisions; and we moved about seven miles up the valley, and encamped one mile below Rock Independence. This is an isolated granite rock, about 650 yards long, and 40 in height. Except in a depression of the summit, where a little soil supports a scanty growth of shrubs, with a solitary dwarf pine, it is entirely bare. Everywhere, within six or eight feet of the ground, where the surface is sufficiently smooth, and in some places 60 or 80 feet above, the rock is inscribed with the names of travellers. Many a name famous in the history of this country, and some well known to science, are to be found mixed among those of the traders and of travellers for pleasure and curiosity, and of missionaries among the savages. Some of these have been washed away by the rain, but the greater number are still very legible. We remained at our camp of August 1st, until noon the next day, occupied in drying meat. By observation, the longitude of the place is 107 deg. 25 min. 23 sec., latitude 42 deg. 29 min. 56 sec.

AMERICAN ANTIQUITIES.

A description of the Ceremonies of Fire Worship, as practised by certain Tribes on the Arkansas.

Mr. Ash witnessed an exhibition of fire worship, or the worship of the sun, as performed by a whole tribe at the village of Ozark, near the mouth of the Ozark, or Arkansas river, which empties into the Mississippi from the west.

He says he arrived at the village at a very fortunate period; at a time when it was filled with Indians, and surrounded with their camp. They amounted to about 900, and were composed of the remnants of various nations, and were worshippers of the sun. The second day after his arrival happened to be the grand festival among them. He had the most favourable opportunity of witnessing their adorations at three remarkable stages—the sun's rising, meridian, and setting.

The morning was propitious, the air serene, the horizon clear, the weather calm. The nations divided into classes: warriors, young men and women, and married men with their children. Each class stood in the form of a quadrant, that each individual might behold the rising luminary, and each class held up a particular offering to the sun the instant he rose in his glory. The warriors presented their arms, the young men and women offered ears of corn and branches of trees, and married women held up to his light their infant children. These acts were performed in silence till the object of their adoration visibly rose, when, with one impulse, the nations burst into praise, and sung a hymn in loud chorus. The lines, which were sung with repetitions, and marked by pauses, were full of sublimity and judgment. Their meaning, when interpreted, is as follows:—

"Great Spirit! master of our lives. Great Spirit! master of things visible and invisible, and who daily makes them visible and invisible. Great Spirit! master of every other spirit, good or bad; command the good to be favourable to us, and deter the bad from the commission of evil. O, Grand Spirit! preserve the strength and courage of our warriors, and augment their number, that they may resist the oppression of the Spanish enemies, and recover the country and the rights of our fathers. O, Grand Spirit! preserve the lives of such of our old men as are inclined to give counsel and example to the young. Preserve our children, multiply their number, and let them be the comfort and support of declining age. Preserve our corn and our animals, and let no famine desolate the land. Protect our villages, guard our lives. O, Great Spirit! when you hide your light behind the western hills, protect us from the Spaniards, who violate the night, and do evil which they dare not commit in the presence of your beams. Good Spirit! make

known to us your pleasure, by sending to us the Spirit of dreams. Let the Spirit of dreams proclaim your will in the night, and we will perform it through the day; and if it say the time of some be closed, send them, Master of Life! to the great country of souls, where they may meet their fathers, mothers, children, and wives, and where you are pleased to shine upon them with a bright, warm, and perpetual blaze! O, Grand, O, Great Spirit! hearken to the voice of *nations*, hearken to all thy children, and remember us always, for we are descended from thee."

Immediately after this address, the four quadrants formed one immense circle, of several deep, and danced and sung hymns descriptive of the power of the sun, till near ten o'clock. They then amused and refreshed themselves in the village and camp, but assembled precisely at the hour of twelve, and formed a number of circles, commenced the adoration of the meridian sun. The following is the *literal* translation of the mid-day address:—

"Courage, nations! courage! The Great Spirit looks down upon us from his highest seat, and by his lustre appears content with the children of his own power and greatness. Grand Spirit! how great are his works and how beautiful are they! How good is the Great Spirit! He rides high to behold us. 'Tis he who causes all things to augment and to act. He even now stands for a moment to hearken to us. Courage, nations! courage! The Great Spirit, now above our heads, will make us vanquish our enemies; he will cover our fields with corn, and increase the animals of our woods. He will see that the old be made happy, and that the young augment. He will make the nations prosper, make them rejoice, and make them put up their voice to him, while he rises and sets in their land, and while his heat and light can thus gloriously shine out."

This was followed by dancing and hymns, which continued from two to three hours; at the conclusion of which, dinners were served and eaten with great demonstrations of mirth and hilarity. Mr. Ash says he dined in a circle of chiefs, on a barbecued hog, and venison very well stewed, and was perfectly pleased with the repast. The dinner and repose after it, continued till the sun was on the point of setting. On this being announced by several who had been on the watch, the nations assembled in haste, and formed themselves into segments of circles in the face of the sun, presenting their offerings during the time of his descent, and crying aloud:—

"The nations must prosper; they have been beheld by the Great Spirit. What more can they want? Is not that happiness enough? See! he retires, great and content, after having visited his children with light and universal good. O, Grand Spirit! sleep not long in the gloomy west, but return and call your people once again to light and life, to light and life, to light and life."

This was succeeded by dances and songs of praise, till eleven o'clock at night, at which hour they repaired to rest, some retiring to the huts that formed their camp, and others to the vicinity of fires made in the woods, and along the river bank. Mr. Ash took up his abode with a French settler in the village. He understood that these Indians have four similar festivals in the year—one for every season. When the sun does not shine or appear on the adoration days, an immense fire is erected, around which the ceremonies are performed with equal devotion and care.

Origin of Fire Worship.

For many ages the false religions of the east had remained stationary; but in this period, *magianism* received considerable strength from the writings of Zoroaster. He was a native of Media. He pretended to a visit in heaven, where God spoke to him out of a fire. This fire he pretended to bring with him on his return. It was considered holy—the dwelling of God. The priests were for ever to keep it, and the people were to worship before it. He caused fire temples every where to be erected, that storms and tempests might not extinguish it. As he considered God as dwelling in the fire, he made the sun to be his chief residence,

and therefore the *primary* object of worship. He abandoned the old system of two gods, one good and the other evil, and taught the existence of one Supreme, who had under him a good and evil angel—the immediate authors of good and evil. To gain reputation, he retired into a cave, and there lived a long time a recluse, and composed a book called the *Zend-Avesta*, which contains the liturgy to be used in the fire temples, and the chief doctrines of his religion. His success in propagating his system was astonishingly great. Almost all the eastern world, for a season, bowed before him. He is said to have been slain, with eighty of his priests, by a Scythian prince, whom he attempted to convert to his religion.

It is manifest that he derived his whole system of God's dwelling in the fire from the burning bush, out of which God spake to Moses. He was well acquainted with the Jewish Scriptures. He gave the same history of the creation and deluge that Moses had given, and inserted a great part of the Psalms of David into his writings. The Mehestani, his followers, believed in the immortality of the soul, in future rewards and punishments, and in the purification of the body by fire; after which they would be united to the good.—(*Marsh's Ecclesiastical History*, p. 78.) From the same origin, that of the burning bush, it is altogether probable the worship of fire, for many ages, obtained over the whole habitable earth, and is still to be traced in the funeral piles of the Hindoos, the beacon fires of the Scotch and Irish, the periodical midnight fires of the Mexicans, and the council fires of the North American Indians, around which they dance.

A custom among the natives of New Mexico, as related by Baron Humboldt, is exactly imitated by a practice found still in some parts of Ireland, among the descendants of the ancient Irish.

At the commencement of the month of November, the great fire of *Samhuin* is lit up, all the culinary fires in the kingdom being first extinguished, as it was deemed sacrilege to awaken the winter's social flame except by a spark snatched from this sacred fire; on which account the month of November is called in the Irish language, Samhuin.

To this day, the inferior Irish look upon bonfires as sacred; they say their prayers, walking round them, the young dream upon their ashes, and the old take this fire to light up their domestic hearths, imagining some secret undefinable excellence connected with it.

THE JOINT STOCK COMPANY.

We again recur to this subject, and shall continue to do so frequently, in order that we may sufficiently impress the minds of the Saints with the importance of it. We are greatly encouraged in our efforts for the completion of the company from time to time, by the good wishes and labours of others, and particularly by those of our esteemed and very zealous trustee, Mr. Samuel Downes, of Manchester, whose labours in the cause are unceasing, and who by his great success realizes the result of his efforts. We have received advices from him, stating that he has on hand applications for 1200 shares, and he calculates on obtaining some 600 more yet in the Manchester Conference. We have made this statement for the encouragement of others, and to show what may be done by diligence and activity in such a cause. Much depends upon official characters in connexion with the company for the promotion of its interests, as also upon Presidents of Branches and Conferences, that by their diligence and example others may be led to assist and support so great and powerful an auxiliary to the building up of the kingdom of God as such a company is calculated to be.

Many faithful Saints, and well-wishers to the cause of God, have long desired to see established some plan by which the genius, talent, mechanical skill, and pecu-

niary means of the Saints could be united, so as more effectually than hitherto to be instrumental in rolling on the great work of the last days. When we look around us, in the professedly religious portion of the community, or in the emporiums of commerce and trade, we find all parties practically illustrating the great maxim that "union is strength;" but when we consider the peculiar situation of the Saints of God in the last days, the great doctrine of the *gathering*, and the building up of Zion, we behold a people who, more than any others upon earth, require in the first place to be united, in heart and mind, and secondly, to put forth every energy, in combined action, to facilitate the progress of the work of God, and also to place themselves one and all that are faithful and true, in such a position and locality, that they may learn the will of the Lord in relation to the mighty work of salvation, both of the living and the dead, and of all things necessary for fitting themselves for a celestial kingdom and glory. How then can this be effected? Every faithful man and woman knows, that the impartation of those great principles necessary for us to know, and those ordinances that require our obedience cannot in the first instance be communicated, nor in the second instance be attended to amongst the Gentiles. Hence then the gathering of the Saints, and the absolute necessity of their being associated, as one great family, to learn the will of the Lord, and obtain that knowledge which alone can fit them to be his agents in the accomplishment of his great purposes. But let us ask again—Are there not many, very many Saints in the British Islands, who have been members almost from the time that the sound of the fulness of the Gospel first broke in divine accents upon the echoes of our Isle, who have never yet been able to gather with the Saints? and we would further inquire, what prospects have they, if circumstances remain as they have been, of ever fulfilling the commandments of the Lord in this respect? Truly they have none. Is not then the time come for the Saints, one and all, to put far away from them all selfish motives, to cast aside suspicion and doubt, and come out in the exercise of mighty faith to unite their energies, to enable each and every one to escape unto the land of Zion, that we may learn in the temples of the Lord his mind and will. Amongst the many obstacles that array themselves against the progress of the Saints as individuals, or in a collective capacity, *poverty* is certainly a great barrier, which to their sorrow, they have often realized. And are the Saints for ever to be toiling and struggling against this paralizing enemy, when by union they may overcome and triumph? We answer, emphatically, No! God has given genius, and talent, and enterprise unto his people, as well as the rest of mankind, and he calls for the consecration of those talents to his service and glory. Let the people of God never be afraid of doing too much in the cause of truth. Nations have been conquered and subdued, mighty and gigantic schemes of enterprise have been conceived and executed, wonderful effects of the application of great principles have been realized, but still all things fall into insignificance, yea, all those things combined are but trifles, compared with the mighty work to be accomplished by the Saints, whom God has chosen to be his agents in the last days. Here, then, in the formation of a Joint Stock Company, established according to the laws of Great Britain, is a first effort for this necessary union and action of the people of God; and who shall limit its operation? The glory of God, the building up of Zion, the gathering of the Saints, have been the grand motives that have led to its origin and establishment, and under his blessing, whose glory we seek, who shall say to our exertions, "thus far shalt thou go, but no farther?" Not all the powers of earth or hell combined can stay its progress. Genius can conceive, and talent bring into operation its mighty conceptions amongst the children of men, and shall its powers not be increased by the blessing of the spirit of God? The earth brings forth its fruit to reward the labour of the husbandman, and shall it refuse its blessings to the people of God? Nay, rather shall all good things be multiplied unto the children of light, and the children of the day, until they be fitted and be prepared to be citizens of that kingdom which will never come to an end. But again, there are other signs of the times, that speak unerringly for the necessity of the Saints to be united, and seek after those things for which they have enlisted into the army of God. War-clouds are gathering thickly and fast, the blood of thousands has been shed, and is still shedding upon the plains of Ind. The burning sands, or snowy hills of Afric, are witness to the demon of devastation,

murderous war; while among equally polished and enlightened nations, whose best interests are promoted beneath the olive branch of peace, it seems to require every effort of the best of senators and of the people, to keep the elements of war from bursting into a flame to consume each other; and for a time these efforts may be successful, and whilst it is so, is the time for the Saints to put forth every energy to build up and establish the kingdom of God. The day of vengeance may be postponed for a season, but as the Lord God lives, it will come, and it behoveth the Saints to be prepared, to have established a place of refuge and a covert from the storm, that when the indignation of the Lord shall pass, they may be secure, as in the pavilion of God. But it is not by mere theory that these things can be effected, hence we present to the churches the Joint Stock Company, a practical association, to be brought into practical exercise, and to bear immediately upon the best interests of the Saints.

Ere long our brethren of the West will be located in a strange place, all things as it were, with them, will have to be commenced anew. Let us show to them that we are one with them, that though we have hitherto not been enabled to gather with them, yet that we have combined our energies to send them out machinery and manufactures, and receive in return the produce of their lands and what the climate produces, that all may be mutually benefitted. But still more than this, it is not merely with the Saints that business may be transacted, but with the tradesmen and merchants of various lands; we are proud to say that already have the Saints of this land a name that is not insignificant amongst honourable men, and that name has been earned by honourable dealing, and unflinching integrity, which must command respect when contrasted with the too prevalent manifestations of knavery amongst men. And while we anticipate transacting business for ourselves, as the people of the Lord, there are multitudes who will be glad to avail themselves of our means for the transmission of merchandize to the various ports at which our ships may touch, and thus a profitable and honourable business may be established and conducted on principles of integrity and honour, characteristic and worthy of the Saints of the Most High.

It is our intention as much as possible, to make known from time to time to the Saints, the nature and privileges of the Company. The labour of the formation of it has hitherto been confined to a few, it must hereafter be extended unto many. In consequence of the new Act of Parliament for the formation and regulation of Joint Stock Companies, many unforeseen difficulties have had to be encountered and overcome; but let all subscribers rest assured that the provisions of the said Act are to secure the shareholders against fraud on the part of the directors or others, and though the labour and expenses necessary for its completion will be very great, the result will be the permanent establishment of the society upon principles of British law, and under the protection of the executive authority of the realm.

There are a few remarks which we wish to make in order to throw a little light upon some things not properly understood. We receive from time to time many applications for shares, which at present we do not allot, but which will be allotted after complete registration: in the mean time we shall be glad to receive as many applications as possible, which will be carefully laid by for allotment at the earliest possible period.

We feel very anxious on another point that the treasurers of every district keep a very accurate account of what deposit each person has paid, and the date thereof, because as soon as we are completely registered we shall want returns from each district of every particular in that respect.

Also, all monies now lying in the hands of the treasurers of districts, we should wish to be transmitted to us without delay, that we may have every means for the completion of the work, which we pledge ourselves shall be effected as economically as possible.

Earnestly exhorting the Saints to all diligence in the work of the Lord, by combined efforts, and unshaken union, we pray for the blessing of the Most High to crown the efforts of every one labouring with an eye single to the glory of God, to build up the kingdom unto his Son in righteousness, that he may reign whose right it is.

EDITOR.

A FEW REMARKS UPON ORDER.

That the kingdom of God is one of order every person will be prepared to acknowledge, and that the power of God, delegated to the holy priesthood, is the governing authority thereof, will also be freely admitted; but that as occasionally individuals become jealous of their own prerogatives, or at least what they consider are such, we would throw out a few hints for their guidance, and to which we earnestly exhort the Saints to give heed, so that peace and unity may prevail in their midst, and that every one may be upheld in the office to which he is called.

In the first place we hold every one responsible for the discharge of the duties of the office unto which he is called; a president of a branch for the condition of that branch; a president of a conference for the condition of that conference, and the presidents of a kingdom or country for the general condition of the church at large

What then, we would inquire, are the relative duties and privileges of each? We have known it occur on several occasions, that the president of a branch has supposed that the president of his conference had no right to interfere with his local presidency, and had no control over the measures which he and his council might adopt. We have also known others to declare that the first presidency of the British Islands had no right to interfere or advise in the affairs of a conference, unless they were manifestly in error. On those subjects we would make a few remarks; first of presidency merely. If a council be assembled, connected with a branch, and the president thereof be not present, another can be voted to preside in his absence; but if during the meeting he happens to come in, surely none will deny his right to preside, if he chooses to accept of it. And we would say still further, that if the president of his conference enter that meeting, he has most assuredly an undoubted right to preside in that meeting if he chooses to accept of it; and further still, if one of the presidency of the land enter, he most undoubtedly has a first claim upon the presidency of that meeting, and one of the quorum of the twelve apostles would have a prior claim still to take the presidency of the same, were he to be introduced there

And secondly, with regard to the power to alter or direct measures that may be brought before such council As we have said each person is held responsible for the condition of that over which he presides, so we would make a few remarks upon the exercise of authority for this end

It is the duty of the president of a branch to call for the combined wisdom of his council to be manifested on various subjects, and it is his duty to come to a decision as he shall be led by the Spirit of God. And when that decision is not in unrighteousness, it is the duty of his council to support and assist in carrying out the same; and if his decision be plainly unrighteous, his council have the right of appeal to higher authority

It is also the privilege of a high priest or presiding elder of a conference to reverse the decree of a council of a branch, and this may be absolutely necessary from time to time, and inasmuch as he is held responsible for the condition of his conference, this is his undoubted privilege; but if his decision be an unrighteous one, then that branch has a right of appeal, otherwise it is their duty to look to the high priesthood as the channel through which God will give wisdom and revelation for the guidance of his church.

There is no doctrine which ought to be more impressed upon the minds of all, than the priesthood being the channel through which the Lord will communicate his mind and will. There is, however, one maxim amongst men which we hold to be true, that "*they only know how to govern aright who have learned how to obey;*" and if a president of a branch expects to be honoured in his office as a servant of the Lord, and expects the members of his branch and council to give heed to his teachings, let him also make it manifest unto them that he is equally ready to give heed to the counsel of his president, and set to all an example by so doing.

Let but an individual or a branch of the church of Christ conceive the notion that they are perfectly capable of acting in all things without consulting their superior in office, and the principle of the authority of the priesthood is, with them, at once annihilated, however they may look for obedience from others. The priesthood is, and ought ever to be, and ever will be, to all that look for it, a continuous channel through which God will communicate his mind and will for the guidance and regulation of his kingdom.

Let us view the principle in another light, and trace it as it would naturally lead us. One of the lesser priesthood seeks counsel of the priesthood of Melchisedek, he does so legally, and thereby receives the truth and a blessing with it; an elder seeks counsel of his high priest, a high priest seeks counsel of the first presidency of the land he lives in, they seek counsel of the quorum of the twelve apostles of Christ, they of their president, and he of God. This is the legitimate order of the kingdom of God, and we sincerely exhort all Saints to give heed thereunto. We have seen, too often, in our experience the results of any section of the body of Christ seeking to destroy this order, by assuming that they themselves were abundantly sufficient to come to proper conclusions in reference to various measures; for even if they deemed their decisions to be correct, reason would say "get also the sanction of your president, then you will be doubly sure; but if he does not approve of your determinations refrain from executing them at once, until you have further reasoned upon the matter, and obtained a knowledge of the ground upon which the objections are raised." And further, if the decisions of a branch and their president be at issue, they will appeal to the president of conference, and if his decisions and those of any branch be at issue, they will conjointly appeal to the first presidency, and abide by their decision.

We are aware that the order of God requires the exercise of humility, but not the servility of slaves; but a humility that can be associated with undoubted courage and unflinching integrity; at the same time there is no room for pride, self-sufficient pride, that rests solely upon its own capabilities, and refuses to look for the support and countenance of others. Such a feeling may be in other places, but its place is not in the kingdom of God; it is a principle that would raise the standard of rebellion against the throne of God himself, and seek to establish itself upon a foundation of its own.

Let the Saints, and officers in particular, then reflect upon these things, and give heed thereunto, that the blessing of God may be in their midst, to qualify them as agents to do the will of God.

There is another subject to which we would allude here, which is to the calling of men to the priesthood. Let it be always ascertained whether if a person be ordained, he is so situated as to discharge the duties of his office; if he be not, let him tarry without ordination until opportunity offers for him to labour therein. Never ordain men to sit merely in a council meeting, without otherwise executing the duties of their individual office, or you may soon find that with them it is much easier to find fault with others than to do their own duty. Those individuals who are most diligent in the discharge of their own duties, are generally the last to become the accusers of the brethren, because they are better employed.

EDITOR.

Latter-day Saints' Millennial Star.

MARCH 15, 1846.

THE signs of the times gather darkly around us at the present, while the political aspect of affairs bids fair for bringing to pass that perplexity with which the nations shall be visited. But while these things are so, the condition of the Saints should be in an obverse ratio. Light and knowledge should be theirs, and a continued preparation for all events that may transpire among the nations of the earth. We wish the Saints, as individuals, to realise this, and seek to assimilate themselves to the principles of truth, and the people of the Lord who must be made manifest in the contrast with the sinking nations of a falling world. Let no one be deceived,—to become connected with the kingdom of God in the last days, to enlist under the banner of the cross of Christ, is indeed, and will be found to all the faithful, to be a warfare, through which to struggle will be a mighty work that will require all things calculated to retard, to be cast away, with every weight, and the sins by which we are most easily beset. But, still, the reward is sure. Great beyond all possible conception at present, are the privileges of being permitted to have an existence in the flesh in this day, if associated with the kingdom of God; and fearful the responsibility of rejecting the offers of mercy at this the eleventh hour.

Let the Saints ever consider themselves as men that are upon the watch; let them give heed to counsel, and maintain the order of the kingdom of God, and they will find themselves prepared for all things that may come to pass, and they shall not be taken unawares as the children of the night.

Though we have not been able to regain our lost time in the publication of the STAR, we trust still to be borne with; and hope that the contents of our periodical will not be less acceptable to our readers on that account.

We shall be glad from time to time to receive communications from the Saints for the pages of the STAR, though we must be allowed every author's privilege of rejecting what we do not deem suitable matter; in this, however, we shall be as lenient as we possibly can; our object at all times being to make the STAR a vehicle for the communication of the principles of Salvation, the building up of the Saints in their most holy faith, and the diffusion of that intelligence and information necessary for the guidance of the people of God.

We have made a further extract from Mr. Tremont's interesting work, which we see largely quoted from in the public journals of the day, and we think it will be interesting to the reader. We calculate ere very long to give a something similar narrative, though on a much more gigantic scale, of an entire people, the Saints of the West making their exodus from a land of oppression to locate themselves in the wilderness, and enjoy the privilege of worshipping God according to their own consciences.

A WARNING.

We lay it down as an infallible rule, that when an individual, who has been called and ordained to the holy priesthood, so far loses the spirit of his office, and forgets the purpose for which he received his authority, that the *leading* spirit by which he is guided, is one of abuse of existing religions, and persecutions of the sects and systems by which he is surrounded, that that man will fall. The results of experience prove it as a truth that is ever realized, and we would most anxiously and earnestly warn all who may be indulging in such a practice, to lay it aside at once and for ever, that they become not individually living witnesses of the principle we have set forth. Let not Satan deceive them by saying, such and such a one in high authority did so, or that the Saviour did so, they have the authority neither of one nor the other. Many high in authority, and who are still deservedly so, had to learn many things as well as ourselves, and they came not forth unto us as infallible or incapable of erring. Let every one go about his Master's business, having received a dispensation of the fulness of the everlasting gospel unto the children of men, let them go forth and proclaim the same with all diligence and faithfulness, speaking with authority of the work of God in the last days, and the glorious privileges of the faithful and obedient. Let pride never be allowed to intrude with the thought that to maintain your reputation to talent and ability, that it is necessary you should continually present some fresh subject before the public,—the first principles of salvation which led you, poor man, to the obedience of the gospel, and which caused him to rejoice and be glad therein, are the same that you must present to the great, the mighty, or the learned; there is no exception in the scheme of redemption, God hath concluded all under sin and condemnation, and that new birth, in which you have received authority to minister, must be proclaimed in all faithfulness to every one, that they be left without excuse before God, if they refuse obedience thereto.

Were we to recall to mind the consequences of indulgence in the practice which we here condemn, we should be able to remember many that for a season run well, and promised fair to be instrumental in bringing to pass much restitution, until, unfortunately, they split upon this rock, and eventually made shipwreck of their faith, and were found associated with the apostate and the vile.

We remember well hearing one (whose former usefulness none can question), yet whose mind had become so darkened by indulgence in this practice, declare there was nothing in the plan of salvation to proclaim, if he refrained from lecturing on the errors of the systems of the day. We laboured hard and faithfully to convince him of his folly, but in vain. The very practice which he himself had condemned with us, he became pre-eminent in, and he has gone the way that all must go who are led by this spirit, which is not of God, but of the Devil.

Placed as we are in connexion with the Presidency of the Churches in these Isles, we have opportunities, which others have not, of witnessing the effects of this deceiving and abominable practice, and from our knowledge thus obtained, we are led earnestly to exhort others against indulgence in the same. And, furthermore, there are many spirits abroad in the earth that are seeking to attain to popularity by opposing what they term Mormonism, and the very acme of their desires is accomplished when they can get the Saints to hearken to them, and minister to their iniquitous purposes by gratifying them with a public discussion. Upon such a thing as this, their popularity may exist for a year, when by having been treated with the silent contempt their falsehoods merit, they would, long ago, have sunk and have been forgotten in their own insignificance. Let the Saints be wise, and not blow into popularity the emissaries of Satan, but pursue an undeviating course in proclaiming the principles of salvation, and in preparing themselves for the great events that are already beginning to open upon the world.

EDITOR.

A DISCOURSE DELIVERED BY ELDER JOSHUA GRANT, JUN., AT THE CONFERENCE.

In looking at the large concourse of people that now present themselves before me, in this conference, my mind is carried involuntary to other scenes, and I am reminded of the situation of this church when in its weakness and infancy, which, contrasted with its present numbers, respectability and influence, was "but a drop in the bucket," and brings with renewed force to my mind the great work in which we are engaged, and that, as God has hitherto put forth his hand to defend his people, in the day of adversity, that, as they have, in their weakness, baffled all the attempts of wicked and designing men, aided by the powers of darkness, to overturn and destroy them; that as they have hitherto been aided by the arm of omnipotence, and sustained by the power of Israel's king; that if they still continue humble and faithful, the same power, the same intelligence, the same arm, will yet sustain his own people, bring to pass all the things spoken of by the prophets, gather his elect from the four winds, and crown the Saints with glory, honour, immortality, and eternal life.

Without any further remarks, by way of preliminaries, allow me a short time to call your attention to the following text, which you will find contained in Matt. xxiv. 14,—"And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations; and then shall the end come."

These are the words of our blessed Lord, that he spake to his disciples in answer to certain questions which were propounded by them, in relation to his coming, and the end of the world. After entering into many particulars pertaining to the events that should transpire in and about Jerusalem, speaking of the calamities that should destroy that city, and bring destruction upon the Jews, he goes on to describe the signs that should precede the coming of the Son of Man, and the end of the world. Among other signs that are referred to by him, is that contained in the words of our text, which is one of the greatest and most important, "And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

In all the dispensations of the Lord, and in all his dealings with the children of men, he has pursued one uniform, undeviating course, though the earth by revolutions may have changed, and man has been wavering and fluctuating, God has declared concerning himself, "I am the Lord, and I change not;" and wherever we can trace the dealings of God with man, we shall find that they have been unchangeable, he has always taught man by revelation. In regard to the gospel, it is a principle that has always existed, in all ages where God has had a pure church; and if the children of Israel were placed under a schoolmaster, and the law was added, it "*was because of transgression,*" and not because of the changeableness of God, for he has always pursued one uniform course to edify, instruct, and give the world a knowledge of his law; and in unfolding the principles of truth to the human family, he never instructed them at random, nor suffered them to go according to their notions, or at the bidding of men; they never wage "a warfare at their own charge," but they were endued with power from on high;-wisdom and intelligence was given through the great source of the priesthood, which God has given to regulate the affairs of his kingdom, and thus being endowed and qualified by the wisdom and intelligence that God had imparted, they were prepared to unfold the gospel of Jesus Christ to a fallen world. If this has been God's way of dealing with the children of men, it naturally follows that it will continue to be, and if the preachers of the gospel in primitive days were thus called and empowered, it follows as a natural consequence, that it will continue to be, and that as God is immutable and unchangeable, whenever he calls men in any age of the world, he will qualify and inspire them in the same manner. And if they are thus taught, whether in this age, in ages that are past, or that are yet to come, there will be a uniformity in doctrine and ordinances, they will teach the same things. There have been many who have professed to be called of God; but their doctrines have been diverse, and their ordinances conflicting. The reason of this difference is, that they have not been taught of God, nor inspired from on high, but their learning has been merely scholastic, and their wisdom the science of men. Thus situated, it is impossible that they should teach correct principles, for man is finite and fallible, and God is infinite and infallible, and it is impossible for the people of this or of any other age, to comprehend the Creator without being taught of him.

The disjointed manner in which sectarianism has placed the gospel, renders it extremely ludicrous; one having taken one part, and another another part. Now the ordinances, gifts, and powers of the gospel are not one, but many; yet being many, they are not divided, but the one gospel, proceeding from the same spirit. One, two, or three items do not compose the gospel any more than if we were to take two or three leaves out of a book and call it a book. As it takes all the leaves to make a book perfect, so it requires all the ordinances, gifts, blessings, powers and priesthood of the gospel to make it complete. It may, with propriety, be compared to a chain, which, if any link is broken, it destroys the force of the whole. So, in like manner, if one principle of the gospel is destroyed it renders the whole imperfect. The Saviour told his disciples to "teach ALL things *whatsoever he had commanded them.*" Hence this gospel, in all its parts, must be preached to every nation, before the Messiah will come, and men must be inspired to prepare them for the accomplishment of so great a work.

According to the statement of the *Universal Geography*, there are three thousand and twenty-six different languages. It must be obvious to every reflecting mind, that it is absolutely necessary for the gifts and powers of the gospel to be restored before the gospel can be preached to all of those nations and tongues; and if it is not, the Messiah cannot come, for the preaching of the gospel to all nations is one of the great signs that must take place, preparatory to the coming of the Son of Man.

This brings to our minds forcibly the necessity of the gift of tongues, in order that the gospel may be preached unto all nations, in their own tongue; for the best linguist in the world cannot understand more than twenty different languages, or tongues; and if they do not and cannot learn them, it is absolutely necessary that ministers of the gospel should be inspired with the gift of tongues, as the apostles were on the day of Pentecost, to prepare them for this arduous undertaking. Many, because they possess not those gifts, and not having the honesty to acknowledge the reason of this deficiency, tell us that we have no more need of them; but if they can accomplish this work without the power of God, the fulness of the gospel and the gift of tongues, they will accomplish more than has been done by the so-called preachers of the gospel for the last seventeen hundred years.

Mr. John Wesley informs us, in his fourteenth sermon, that the reason why these blessings were lost, was because the christians had turned heathens again, and had nothing left but the dead form, without the power—and we presume that if others would open their eyes, they would see the like discrepancies.

I would remark, in regard to the gospel being a witness unto all nations, that there is a striking coincidence between this and the testimony of our Saviour, concerning his disciples:—"Ye are my witnesses, as also is the Holy Ghost, that bears witness of me." They were the acknowledged heralds of salvation; to them was given the keys that they might unlock the kingdom unto others, preach salvation themselves, and ordain others to this authority. They were the only persons who could properly be called witnesses of the Saviour in that day; they had been with our Saviour and seen his miracles; they had witnessed his life, death, resurrection, and ascension; they had felt the prints of the nails in his hands, and in his feet; they had seen him transfigured on the mount and ascend into heaven, and after his death and resurrection they saw and conversed with him forty days, and afterwards saw him ascend into heaven, in a cloud. He afterwards appeared unto them, and became their benefactor, instructor, and friend: thus situated and endued with this power, they were certainly of all men upon the face of the earth most competent to be his witnesses.

The Holy Ghost was also another witness of him, and wherever the gospel was preached and believed, that Holy Spirit bore witness, enlightened and comforted; and wherever the pure gospel of Jesus Christ is preached by proper authority, and believed in and obeyed by the world, it will be productive of the same results.

If this was the kind of testimony that existed in those days, it is absolutely necessary that a principle of the same kind should now exist; that men should be endowed with the same power, possess the same priesthood, administer in the same ordinances, and preach the same things, then the spirit of God will bear testimony to the word preached; it will not come "in word only, but in power, in demonstration of the spirit, and in much assurance."

TO MARY CALLAGAN.

I met thee, Mary, in a distant land,
And if the wishes of a friend can bless,
Mine will not all be lost for thee. And yet,
I found thee, not amongst the Saints of God;
But, still, thy heart was free, and long'd to hear
The truths of Heaven, as reveal'd to man,
In these last days of mercy and of peace.
And yet, for this, and thy short intercourse
With those that knew the truth,—'twas crime in thee,
And thou must feel the persecuting rod
Of those that love it not. And so it is,
And has been heretofore; and will be still,
Till evil is uprooted from the earth,
And righteousness and truth supreme shall reign.

But what is Persecution's rod, but that
Which shall be made a blessing to the good?
And what to be compar'd or weigh'd against
The life, and light, and joy, of those that stand
Accepted heirs of God; his Spirit's light
To guide, and teach, and lend its holy power
To speak in angels' tongues, or bless, or heal,
And know the truth untaught of man; to learn
The great and mighty scheme,—"Salvation,"
And how the dead from their dark prison-house
Shall be redeem'd, with all the glorious truths,
To lead thee onward to perfection's height,
And fit thee for celestial bliss with God.
The rod of Persecution then is lost,
Nor brought against the weight of bliss
The just shall claim. My pray'r for thee shall be
That thou may'st serve the God of Heaven, and reap
The full fruition of redeeming love.

THOMAS WARD.

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THE ROCKY MOUNTAINS.

Extracted from the Narrative of an Exploring Expedition to the Rocky Mountains, &c., by Captain J. C. Fremont.

August 12.—Early in the morning we left the camp, fifteen in number, well armed, of course, and mounted on our best mules. A pack animal carried our provisions, with a coffee-pot and kettle, and three or four tin cups. Every man had a blanket strapped over his saddle, to serve for his bed, and the instruments were carried by turns on their backs. We entered directly on rough and rocky ground; and, just after crossing the ridge, had the good fortune to shoot an antelope. We heard the roar, and had a glimpse of a waterfall as we rode along; and crossing in our way two fine streams, tributary to the Colorado, in about two hours' ride we reached the top of the first row or range of the mountains. Here, again, a view of the most romantic beauty met our eyes. It seemed as if, from the vast expanse of uninteresting praires we had passed over, Nature had collected all her beauties together in one chosen place. We were overlooking a deep valley, which was entirely occupied by three lakes, and from the brink the surrounding ridges rose precipitously 500 and 1,000 feet, covered with the dark green of the balsam pine, relieved on the border of the lake with the light foliage of the aspen. They all communicated with each other; and the green of the waters, common to mountain lakes of great depth, showed that it would be impossible to cross them. The surprise manifested by our guides when these impassable obstacles suddenly barred our progress proved that they were among the hidden treasures of the place, unknown even to the wandering trappers of the region. Descending the hill, we proceeded to make our way along the margin to the southern extremity. A narrow strip of angular fragments of rock sometimes afforded a rough pathway for our mules, but generally we rode along the shelving side, occasionally scrambling up at a considerable risk of tumbling back into the lake.

The slope was frequently sixty degrees; the pines grew densely together; and the ground was covered with the branches and trunks of trees. The air was fragrant with the odour of the pines; and I realised this delightful morning the pleasure of breathing that mountain air which makes a constant theme of the hunter's praise, and which made us feel as if we had all been drinking some exhilirating gas. The depths of this unexplored forest were a place to delight the heart of a botanist. There was a rich undergrowth of plants and numerons gay-coloured flowers in brilliant bloom. We reached the outlet at length, where some freshly barked

willows that lay in water showed that the beaver had been recently at work. There were some small brown squirrels jumping about in the pines, and a couple of large mallard ducks swimming about in the stream.

The hills on this southern end were low, and the lake looked like a mimic sea, as the waves broke on the sandy beach in the force of a strong breeze. There was a pretty open spot, with fine grass for our mules; and we made our noon halt on the beach, under the shade of some large hemlocks. We resumed our journey after a halt of about an hour, making our way up the ridge on the western side of the lake. In search of smoother ground, we rode a little inland, and, passing through groves of aspen, we soon found ourselves again among the pines. Emerging from these, we struck the summit of the ridge above the upper end of the lake.

We had reached a very elevated point; and in the valley below, and among the hills, were a number of lakes at different levels; some 200 or 300 feet above others, with which they communicated by foaming torrents. Even to our great height, the roar of the cataracts came up, and we could see them leaping down in lines of snowy foam. From this scene of busy waters, we turned abruptly into the stillness of a forest, where we rode among the open bolls of the pines, over a lawn of verdant grass, having strikingly the air of cultivated grounds. This led us, after a time, among masses of rock which had no vegetable earth but in hollows and crevices, though still the pine forest continued. Towards evening, we reached a defile, or rather a hole in the mountains, entirely shut in by dark pine-covered rocks.

A small stream, with a scarcely perceptible current, flowed through a level bottom of perhaps eighty yards width, where the grass was saturated with water. Into this the mules were turned, and were neither hobbled nor picketed during the night, as the fine pasturage took away all temptation to stray; and we made our bivouac in the pines. The surrounding masses were all of granite. While supper was being prepared, I set out on an excursion in the neighbourhood, accompanied by one of my men.

We wandered about among the crags and ravines until dark, richly repaid for our walk by a fine collection of plants, many of them in full bloom. Ascending a peak to find the place of our camp, we saw that the little defile in which we lay communicated with the long green valley of some stream, which, here locked up in the mountains, far away to the south, found its way in a dense forest to the plains.

Looking along its upward course, it seemed to conduct by a smooth gradual slope, directly toward the peak, which, from long consultation as we approached the mountain, we had decided to be the highest of the range. Pleased with the discovery of so fine a road for the next day, we hastened down to the camp, where we arrived just in time for supper. Our table service was rather scant; and we held the meat in our hands, and clean rocks made good plates, on which we spread our maccaroni. Among all the strange places on which we had occasion to encamp during our long journey, none have left so vivid an impression on my mind as the camp of this evening. The disorder of the masses which surrounded us; the little hole through which we saw the stars overhead; the dark pines where we slept; and the rocks lit up with the glow of our fires, made a night picture of very wild beauty.

August 13—The morning was bright and pleasant, just cool enough to make exercise agreeable, and we soon entered the defile I had seen the preceding day. It was smoothly carpeted with a soft grass, and scattered over with groups of flowers of which yellow was the predominant colour. Sometimes we were forced, by an occasional difficult pass, to pick our way on a narrow ledge along the side of the defile, and the mules were frequently on their knees; but these obstructions were rare, and we journeyed on in the sweet morning air, delighted at our good fortune in having found such a beautiful entrance to the mountains. This road continued for about three miles, when we suddenly reached its termination in one of the grand views which, at every turn, meet the traveller in this magnificent region. Here the defile up which we had travelled opened out into a small lawn, where in a little lake, the stream had its source.

There were some fine *asters* in bloom, but all the flowering plants appeared to seek the shelter of the rocks, and to be of lower growth than below, as if they loved the warmth of the soil, and kept out of the way of the winds. Immediately at our feet a precipitous descent led to a confusion of defiles, and before us rose the mountains as we have represented them in the annexed view. It is not by the splendour of far-off views, which have lent such a glory to the Alps, that these impress the mind, but by a gigantic disorder of enormous masses, and a savage sublimity of naked rock, in wonderful contrast with innumerable green spots of a rich floral beauty, shut up in their stern recesses. Their wildness seems well suited to the character of the people who inhabit the country.

I determined to leave our animals here, and make the rest of our way on foot. The peak appeared so near, that there was no doubt of our returning before night; and a few men were left in charge of the mules, with our provisions and blankets. We took with us nothing but our arms and instruments; and, as the day had become warm the greater part left our coats. Having made an early dinner we started again. We were soon involved in the most ragged precipices, nearing the central chain very slowly and rising but little. The first ridge hid a succession of others; and when, with great fatigue and difficulty, we had climbed up 500 feet, it was but to make an equal descent on the other side; all these intervening places were filled with small deep lakes, which met the eye in every direction, descending from one level to another, sometimes under bridges formed by huge fragments of granite, beneath which was heard the roar of the water. These constantly obstructed our path, forcing us to make long *detours*, frequently obliged to retrace our steps, and frequently falling among the rocks. Maxwell was precipitated toward the face of a precipice, and saved himself from going over by throwing himself flat on the ground. We clambered on, always expecting with every ridge that we crossed, to reach the foot of the peaks, and always disappointed, until about four o'clock, when, pretty well worn out, we reached the shore of a little lake, in which was a rocky island. We remained here a short time to rest, and continued on around the lake, which had in some places a beach of white sand, and in others was bound with rocks, over which the way was difficult and dangerous, as the water from innumerable springs made them very slippery.

By the time we had reached the further side of the lake, we found ourselves all exceedingly fatigued, and, much to the satisfaction of the whole party, we encamped. The spot we had chosen was a broad flat rock, in some measure protected from the winds by the surrounding crags, and the trunks of fallen pines afforded us bright fires. Near by was a foaming torrent, which tumbled into the little lake about 150 feet below us, and which, by way of distinction, we have called Island lake. We had reached the upper limit of the piney region; as, above this point, no tree was to be seen, and patches of snow law everywhere around us on the cold sides of the rocks. The flora of the region we had traversed since leaving our mules was extremely rich, and, among the characteristic plants, the scarlet flowers of the *dodecatheon dentatum* everywhere met the eye in great abundance. A small green ravine, on the edge of which we were encamped, was filled with a profusion of alpine plants in brilliant bloom. From barometrical observations, made during our three days' sojurn at this place, its elevation above the Gulf of Mexico is 10,000 feet. During the day we had seen no sign of animal life; but among the rocks here, we heard what was supposed to be the bleat of a young goat, which we searched for with hungry activity, and found to proceed from a small animal of a grey colour, with short ears and no tail—probably the Siberian squirrel. We saw a considerable number of them, and with the exception of a small bird like a sparrow, it is the only inhabitant of this elevated part of the mountains. On our return, we saw, below this lake, large flocks of the mountain goat. We had nothing to eat to-night. Lajeunesse, with several others, took their guns and sallied out in search of a goat; but returned unsuccessful. At sunset, the barometer stood at 20·522; the attached thermometer 50 degrees. Here we had the misfortune to break our thermometer, having now only that attached to the barometer. I was taken ill shortly after we had encamped, and continued so until late in the night, with violent headache and vomiting. This was probably caused by the excessive

fatigue I had undergone, and want of food, and perhaps, also, in some measure by the rarity of the air. The night was cold, as a violent gale from the north had sprung up at sunset, which entirely blew away the heat of the fires. The cold and our granite beds had not been favourable to sleep, and we were glad to see the face of the sun in the morning. Not being delayed by any preparation for breakfast, we set out immediately.

On every side as we advanced was heard the roar of waters and of a torrent, which we followed up a short distance, until it expanded into a lake about one mile in length. On the northern side of the lake was a bank of ice, or rather of snow covered with a crust of ice. Carson had been our guide into the mountains, and agreeably to his advice, we left this little valley, and took to the ridges again; which we found extremely broken, and where we were again involved among precipices. Here were ice fields; among which we were all dispersed, seeking each the best path to ascend the peak. Mr. Preuss attempted to walk along the upper edge of one of these fields, which sloped away at an angle of about twenty degrees; but his feet slipped from under him, and he went plunging down the plane. A few hundred feet below, at the bottom, were some fragments of sharp rock, on which he landed; and though he turned a couple of somersets, fortunately received no injury beyond a few bruises. Two of the men, Clement Lambert and Descoteaux, had been taken ill, and lay down on the rocks a short distance below; and at this point I was attacked with headache and giddiness, accompanied by vomiting, as on the day before. Finding myself unable to proceed, I sent the barometer over to Mr. Preuss, who was in a gap 200 or 300 yards distant, desiring him to reach the peak, if possible, and take an observation there. He found himself unable to proceed further in that direction, and took an observation, where the barometer stood at 19·401; attached thermometer 50 deg., in the gap. Carson, who had gone over to him, succeeded in reaching one of the snowy summits of the main ridge, whence he saw the peak, towards which all our efforts had been directed, towering eight hundred or one thousand feet into the air above him. In the meantime, finding myself grow rather worse than better, and doubtful how far my strength would carry me, I sent Basil Lajeunesse, with four men, back to the place where the mules had been left.

We were now better acquainted with the topography of the country, and I directed him to bring back with him, if it were in any way possible, four or five mules, with provisions and blankets. With me were Maxwell and Ayer; and after we had remained nearly an hour on the rock, it became so unpleasantly cold, though the day was bright, that we set out on our return to the camp, at which we all arrived safely, straggling in one after the other. I continued ill during the afternoon, but became better towards sundown, when my recovery was completed by the appearance of Basil and four men, all mounted. The men who had gone with him had been too much fatigued to return, and were relieved by those in charge of the horses; but in his powers of endurance Basil resembled more a mountain goat than a man. They brought blankets and provisions, and we enjoyed well our dried meat and a cup of good coffee. We rolled ourselves up in our blankets, and, with our feet turned to a blazing fire, slept soundly until morning.

August 15.—It had been supposed that we had finished with the mountains; and the evening before it had been arranged that Carson should set out at daylight, and return to breakfast at the Camp of the Mules, taking with him all but four or five men, who were to stay with me and bring back the mules and instruments. Accordingly, at the break of day they set out. With Mr. Preuss and myself remained Basil Lajeunesse, Clement Lambert, Janisse, and Descoteaux. When we had secured strength for the day by a hearty breakfast, we covered what remained, which was enough for one meal, with rocks, in order that it might be safe from any marauding bird; and, saddling our mules, turned our faces once more towards the peaks. This time we determined to proceed quietly and cautiously, deliberately resolved to accomplish our object if it were within the compass of human means. We were of opinion that a long defile which lay to the left of yesterday's route would lead us to the foot of the main peak. Our mules had been refreshed by the fine grass in the little ravine at the Island camp, and we intended to ride up this

defile as far as possible, in order to husband our strength for the main ascent. Though this was a fine passage, still it was a defile of the most rugged mountains known, and we had many a rough and steep slippery place to cross before reaching the end. In this place the sun rarely shone; snow lay along the border of the small stream which flowed through it, and occasional icy passages made the footing of the mules very insecure, and the rocks and ground were moist with the trickling waters in this spring of mighty rivers. We soon had the satisfaction to find ourselves riding along the huge wall which forms the central summits of the chain. There at last it rose by our sides, a nearly perpendicular wall of granite, terminating 2,000 to 3,000 feet above our heads in a serrated line of broken, jagged cones. We rode on until we came almost immediately below the main peak, which I denominated the Snow Peak, as it exhibited more snow to the eye than any of the neighbouring summits. Here were three small lakes of a green colour, each perhaps a thousand yards in diameter, and apparently very deep. These lay in a kind of chasm; and, according to the barometer, we had attained but a few hundred feet above the Island lake. The barometer here stood at 20.450, attached thermometer 70 deg.

We managed to get our mules up to a little bench about a hundred feet above the lakes, where there was a patch of good grass, and turned them loose to graze. During our rough ride to this place they had exhibited a wonderful surefootedness. Parts of the defile were filled with angular, sharp fragments of rock, three or four and eight or ten feet cube; and among these they had worked their way, leaping from one narrow point to another, rarely making a false step, and giving us no occasion to dismount. Having divested ourselves of every unnecessary encumbrance, we commenced the ascent. This time, like experienced travellers, we did not press ourselves, but climbed leisurely, sitting down so soon as we found breath beginning to fail. At intervals we reached places where a number of springs gushed from the rocks, and about 1,800 feet above the lakes came to the snow line. From this point our progress was uninterrupted climbing. Hitherto I had worn a pair of thick moccasins, with soles of *parfleche;* but here I put on a light thin pair, which I had brought for the purpose, as now the use of our toes became necessary to a further advance. I availed myself of a sort of comb of the mountain, which stood against the wall like a buttress, and which the wind and the solar radiation, joined to the steepness of the smooth rock, had kept almost entirely free from snow. Up this I made my way rapidly. Our cautious method of advancing in the outset had spared my strength; and, with the exception of a slight disposition to headache, I felt no remains of yesterday's illness. In a few minutes we reached a point where the buttress was overhanging, and there was no other way of surmounting the difficulty than by passing around one side of it, which was the face of a vertical precipice of several hundred feet.

Putting hands and feet in the crevices between the blocks, I succeeded in getting over it, and, when I reached the top, found my companions in a small valley below. Descending to them, we continued climbing, and in a short time reached the crest. I sprang upon the summit, and another step would have precipitated me into an immense snow-field 500 feet below. To the edge of this field was a sheer icy precipice; and then, with a gradual fall, the field sloped off for about a mile, until it struck the foot of another lower ridge. I stood on a narrow crest, about three feet in width, with an inclination of about 20 degs. N. 51 degs. E. As soon as I had gratified the first feelings of curiosity, I descended, and each man ascended in his turn; for I would only allow one at a time to mount the unstable and precarious slab, which it seemed a breath would hurl into the abyss below. We mounted the barometer in the snow of the summit, and, fixing a ramrod in a crevice, unfurled the national flag to wave in the breeze where never flag waved before. During our morning's ascent, we had met no sign of animal life except the small sparrow-like bird already mentioned. A stillness the most profound and a terrible solitude forced themselves constantly on the mind as the great features of the place. Here, on the summit, where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourselves beyond the region of animated life; but while we were sitting on the rock, a solitary bee (*bromus, the*

humble bee) came winging his flight from the eastern valley, and lit on the knee of one of the men.

It was a strange place, the icy rock and the highest peak of the Rocky Mountains, for a lover of warm sunshine and flowers; and we pleased ourselves with the idea that he was the first of his species to cross the mountain barrier—a solitary pioneer to foretell the advance of civilization. I believe that a moment's thought would have made us let him continue his way unharmed; but we carried out the law of this country, where all animated nature seems at war; and, seizing him immediately, put him in at least a fit place—in the leaves of a large book, among the flowers we had collected on our way. The barometer stood at 18,293, the attached thermometer at 44 degs.; giving for the elevation of this summit 13,570 feet above the Gulf of Mexico, which may be called the highest flight of the bee. It is certainly the highest known flight of that insect. From the description given by Mackenzie of the mountains where he crossed them, with that of a French officer still further to the north, and Colonel Long's measurements to the south, joined to the opinion of the oldest traders of the country, it is presumed that this is the highest peak of the Rocky Mountains. The day was sunny and bright, but a slight shining mist hung over the lower plains, which interfered with our view of the surrounding country. On one side we overlooked innumerable lakes and streams, the spring of the Colorado of the Gulf of California; and on the other was the Wind river valley, where were the heads of the Yellow-stone branch of the Missouri; far to the north, we just could discover the snowy heads of the *Trois Tetons*, where were the sources of the Missouri and Columbia rivers; and at the southern extremity of the ridge, the peaks were plainly visible, among which were some of the springs of the Nebraska or Platte river. Around us, the whole scene had one main striking feature, which was that of terrible convulsion. Parallel to its length, the ridge was split into chasms and fissures; between which rose the thin lofty walls, terminated with slender minarets and columns. According to the barometer, the little crest of the wall on which we stood was 3570 feet above that place, and 2780 above the little lakes at the bottom, immediately at our feet. Our camp at the Two Hills (an astronomical station) bore south 3 degs. east, which, with a bearing afterwards obtained from a fixed position, enabled us to locate the peak. The bearing of the *Trois Tetons* was north 50 degs. west, and the direction of the central ridge of the Wind river mountains south 39 degs. east. The summit rock was gneiss, succeeded by sienitic gneiss. Sienitic and feldspar succeeded in our descent to the snow line, where we found a feldspathic granite. I had remarked that the noise produced by the explosion of our pistols had the usual degree of loudness, but was not in the least prolonged, expiring almost instantaneously. Having now made what observations our means afforded, we proceeded to descend. We had accomplished an object of laudable ambition, and beyond the strict order of our instructions. We had climbed the loftiest peak of the Rocky Mountains, and looked down upon the snow a thousand feet below, and, standing where never human foot had stood before, felt the exultation of first explorers. It was about two o'clock when we left the summit; and when we reached the bottom, the sun had already sunk behind the wall, and the day was drawing to a close. It would have been pleasant to have lingered here and on the summit longer; but we hurried away as rapidly as the ground would permit, for it was an object to regain our party as soon as possible, not knowing what accident the next hour might bring forth

We reached our deposit of provisions at nightfall. Here was not the inn which awaits the tired traveller on his return from Mont Blanc, or the orange groves of South America, with their refreshing juices and soft fragrant air; but we found our little *cache* of dried meat and coffee undisturbed. Though the moon was bright, the road was full of precipices, and the fatigue of the day had been great. We therefore abandoned the idea of rejoining our friends, and lay down on the rock, and, in spite of the cold, slept soundly.

THE JOINT STOCK COMPANY.

We hope that we shall not weary the patience of our readers by again recurring to this subject, which in our own estimation, and we would wish in others also, is one of daily increasing importance. We have said much before time on the advantages to be derived from the company, and we now desire to stimulate into activity all whose names (especially officially) are connected with the same.

Our much respected friend and zealous labourer in the cause, Samuel Downes, had the proud satisfaction, the other day, of bringing down to Liverpool applications for no fewer than Two Thousand Shares. We would say let others go and do likewise—let us see between this and the month of June, that others also have caught the same spirit, and let the fruits of their labours be made manifest at the General Conference.

It is written that, "the children of this world are, in their generation, wiser than the children of light," and we verily believe it; we have abundant proofs around us daily of the great faith in matters of speculation or business that is to be found amongst the people of the world. In this respect, we wish to see an alteration for the better among the Saints. They have men in their midst that have been tried, and well tried, for the truth's sake, before to-day; and if they have been faithful under adverse and difficult circumstances over a few things, do not fear to make them rulers over many. We, ourselves, have a confidence in God that does much to remove doubt and suspicion from our minds. We consider, that, when various schemes are set on foot, with an eye single to his glory, when they are devised in wisdom, asking his blessing upon them, we feel certain of the results; and, though difficulties may arise, we are assured that all things will be made subservient to the promotion of the great object in view.

We have thrown out the foregoing observations in order to arouse the Saints to action in so great and noble a cause. It will be found the only means by which the great body of the Saints from these, and, we dare venture to say, from other lands, can be enabled to fulfil the commandment of the Lord, to gather themselves together, and come out of Babylon in the last days. We would now say to all, let the Saints gather themselves together in their various districts; let them make applications for shares, and let them commence to pay the same forthwith into the hands of their treasurer, and let the secretary keep a very correct account of all monies received from each individual. We will send them as soon as we can, books and printed receipts in order to facilitate the business; but, in the mean time let there be no delay, but commence operations forthwith, that the results may be calculated to give much encouragement when we again meet in public conference.

We want in so great a cause men of much faith, activity, and diligence, and who manifestly care for the success of the Company, and show it by their works; and if individuals do not feel so, we would in all charity say, let them step aside, and make room for better men. We feel confident of one thing, which is this, that the labours of one and all will be made known in an especial manner in connexion with the Joint Stock Company. We know at the same time that many of the Saints will have much to learn in these matters, but every sincere well-wisher to the cause of God will show that he is anxious to learn, and to be qualified more effectively to labour for so good a purpose. Let then every effort be made, so that when we are assembled in public conference, we may know exactly how we stand, and what our prospects are; and also that we may be enabled to lay before the people such plans as shall be most calculated to carry into active and profitable operation the funds of the Company.

We have no doubt that many experienced considerable disappointment in consequence of the measures and plans adopted at the last General Conference not being carried into effect, but this was totally impracticable. We found ourselves in con-

tact with a new Act of Parliament, very strict and complicated in its requirements, and which had been passed in order the better to prevent fraud and imposition being practised upon shareholders. This Act had, therefore, to be our study, and the Saints will perceive at once how it was we could not give information which we had not ourselves attained. We shall, however, endeavour from time to time, and particularly in our General Conference, to lay before them all the information which we can relative to the formation of the Society, its rules, and also what is intended to be done in carrying it out into practical operation.

Many of the Saints of the last days are in comparatively poor circumstances, with regard to the wealth and good things of this world, neither have they had opportunities of becoming persons of business and trade; but, by the blessing of God, the Company, in its practical operations, will be a means of much instruction to many, and we trust also of delivering many from the shackles of poverty, and of making them free citizens of the kingdom of God.

We would say, therefore, to all and to each, be not content merely to observe and watch the labours of others, but take one share at least, if not more, (which even the poorest may do,) that you may feel yourselves associated with so great an undertaking for promoting the building up of the kingdom of God.

EDITOR.

CONFERENCE MINUTES.

Merthyr Tydvil, March 15 & 16, 1846.

Sunday at half-past ten A.M., the meeting was called to order. Elder D. Jones presided. After a few interesting preliminaries the presiding elders represented 24 branches, including 14 elders, 28 priests, 18 teachers, 11 deacons. Baptized in the last three months 102, making the total number of Saints in Wales to be 600. The elders represented the general state of the churches to be good, and the prospects flattering.

At Two P.M., held a Saints' meeting, which was well attended. Administered the sacrament; and the Saints bore strong and interesting testimonies of the wonderful goodness of God, in the language in which they were born; after which the president exhorted all to be faithful to the end, and showed the absolute necessity of union among the Saints, and of charity and humility, &c., and it was truly a time of refreshing, and it appeared that the only thing that disturbed the meeting was the Saints, at the least noise, glancing towards the door, constantly expecting, even to the last, the appearance of president Banks in our midst; but he, having been detained in coming from Bristol, arrived in time for the evening meeting. The news of his arrival having spread abroad, at 6 P.M. the Hall was thronged. After the usual ceremony by the president, he introduced president Banks to the audience—and to the chair by an unanimous vote.

President Banks, after a few complimentary remarks upon the peculiar circumstances under which he was placed in addressing a Welsh audience for the first time, showed that the great and glorious purposes of God in this "Dispensation of the fulness of times," was to prepare a people for His coming,—for glory, immortality, and eternal life; that in this great restoration of all things, a pure language should be restored also to all nations. He enlarged upon the beauties and glories of the kingdom with such eloquence, that it charmed the hearts and filled the souls of all who understood it with new life and vigour.

Elder Jones succeeded him, and translated the principle part of the discourse into Welsh, after which the meeting was dismissed by a benediction from president Banks.

Monday, 16.—Met at 11, A.M. President Banks presiding. Some unpleasant cases of aspiring spirits were examined and amicably adjusted, and the offenders restored to full confidence and fellowship, so that when the evening meeting closed, peace and universal restoration were established among all the Saints.

On motion of president Banks, "that Captain D. Jones preside over Merthyr Tydvil conference, in addition to his former presidency over Wales," it was carried unanimously,

and the meeting closed with thankful hearts to their heavenly Father for his goodness; and showering blessings upon president Banks for the wisdom, judgment, and mercy which he manifested, and his success in restoring that union and brotherly love which are so desirable, and pleasing to God, and all good Saints.

P.S. I should have stated that 4 elders, 8 priests, 9 teachers, and 4 deacons, were ordained in the evening meeting.

Tuesday Evening held open council. President Banks presided, and instructed the different officers on the importance of discharging their various duties faithfully, and the beauty and glory of the priesthood, &c.

Wednesday Evening. President Banks, in a very clear manner, showed the advantages that would result from the "Joint Stock Company," and the necessity of the same to the happiness of the Saints. Captain Jones translated, and several shares were taken—many paid for shares previously taken, and all seemed to be determined to do all they can for the advancement of this glorious institution, as well as for the gospel of Christ.

I am happy to say that, we have some of the noble spirits of the days of yore in our midst, the sons of noble sires, yes, from the unconquered race of mountain chiefs, who will go, two by two, in a very short time, and sound the trumpet through every part of Wales, until the aspiring summits of Cambria's hills shall echo the sound to every glen, and warn them faithfully. May the God of their fathers be propitious to them.

I have, dear brother, written these few items in great haste, that you may have some idea of what we are doing hereabouts. I am, dear brother, your obt. servant,

D. JONES.

MANCHESTER.

March, 15th 1846.

Dear brother Ward,—I herewith send you the minutes of the Manchester Conference, held on Sunday, March 15th, in Bridge-street room. From a letter we received a few days previous from elder Hedlock, we did not expect him nor any of the Liverpool authorities, but to our astonishment, a little before the meeting opened, our much esteemed and beloved brother Hedlock entered the room, which cheered every countenance. After our much respected brother had taken his seat, he was requested to take the presidency of the meeting, but declined doing so as he had much to say to the Saints, and by being freed from that office, his mind would be more fixed upon those things which he had to communicate to the Saints for their future welfare and well-being in the cause of truth.

Elder William Walker rose and called the meeting to order, and moved that elder J. D. Ross should preside over the meeting, which was seconded and carried unanimously.

Elder Ross moved that elder Wm. Walker act as clerk, which was carried.

The meeting was opened with singing, elder Hedlock engaged in prayer. After which the president called upon elder Hedlock to address the meeting. Brother Hedlock said he certainly had much to say to the Saints, but he thought it would not be well timed before the representations of the various branches was gone through, he felt desirous that the representation should be proceeded with.

The president called for the representation. Twenty-four branches were represented; their total number, including officers, were as follows:—1847 members, including 48 elders, 95 priests, 50 teachers, 28 deacons; 120 baptized since last conference.

The president called upon the delegates from the various branches to speak as to their present condition and if any alterations or ordinations were necessary, it might be attended to.

Elder William Walker rose to speak as to the condition of the Manchester church. He said he felt highly pleased and satisfied at the state of the Manchester church, but he had one thing to say, that since he had been elected president of the Manchester branch he had met with more opposition from his brethren in the priesthood than any other elder that had preceded him. Some might say, why, how is that? we verily thought you were at peace more so than ever you were before? Well, that's true. But I will explain myself. You recollect that when elder Milton Holmes retired, and appointed elder Ross to succeed him as president of the Manchester conference, it had been in the minds of some individuals that the officers composing the Manchester council, together with the members, were in possession of such an evil spirit they could not endure the thoughts of having one to preside over them taken from their midst. Now the officers of the Manchester church were determined to eradicate that feeling from the breast of every individual who was in possession of it, by choosing one from their midst. Now the opposition I have met with from my brethren in the priesthood is, they one and all have been determined I should have little or nothing to do, and this they have done by their united efforts to do the will of God,

which gives me great joy and satisfaction. I have now been a member of this church nearly five years, and a great portion of that time in the priesthood, but never at any time have I witnessed so much love, goodwill, peace and union, as have existed for the last twelve months; truly our council meetings are a source of great comfort and consolation, all being united hand and heart in the Redeemer's cause. I feel satisfied that my mode of acting up to the present has given satisfaction to my brethren; when the head is well, the body is generally well also; but if the head be sick the body is somewhat affected; if the head be right there is not much trouble with the body. The teachings of elder Downes, some few weeks back, upon the Joint Stock Company, seemed to have inspired their minds with a double portion of the Spirit of God, and my prayer is that peace and union may continue in our midst, that the work of God may roll on. Even so. Amen.

Elder Richard Cook spoke as to the condition of the Stockport branch. He said in the Stockport church there were some of the best of Saints; men and women of noble spirits. Generally speaking, they are united in the cause of God. Since elder Downes had laid before them the Joint Stock Company, their hearts seemed full of joy and gladness at the prospects of their deliverance. He said he felt it an honour to be associated with such a people, and his daily prayer was that God would preserve them, that all might continue faithful to the end.

Afternoon Service

Opened by singing, and prayer by elder Charles Miller. After the Lord's Supper was administered, the remainder of the branches were represented by the delegates: all appeared to be in good condition with the exception of Rochdale, which appears to be labouring under difficulties of an old standing. Elder Levi Rigg desired something might be done for that branch.

Elder Levi Crawshaw moved that Samuel Bussin be ordained to the office of priest in the Mottram branch. Seconded and and carried.

Elder Barker proposed that Edward Greenhalgh be ordained to the office of priest in the Pendlebury branch. Seconded and carried.

The ordinations were attended to under the hands of elders Hedlock, Ross, and Miller.

Moved by elder Levi Crawshaw, that the Edgeworth Moor branch be connected with the Tottington branch. Seconded and carried.

The remainder of the afternoon was taken up by elder Hedlock giving instruction and exhorting the Saints to be faithful. He said the question might be, and is often asked, why all this persecution of the Saints? Why are these people again compelled to leave their homes and lands and flee to the mountains for safety. Certainly there must be a cause? The answer to such an enquiring mind is this. The sole cause of all this persecution is of a political character, aided and assisted by professing christians. The Saints in America being a free people, and locating themselves in a slave state, aroused the jealousy of the slave-owners, and likewise the governors; the gospel of Christ being calculated to emancipate the slave, and the Saints being a free people were allowed the free right of voting, which they considered unjust, and would at a future day work against their interest. The pure gospel of Christ as taught by the Saints of God, strikes at the very root of all systems now extant, therefore it has brought all sects and parties together to join in one common destruction of both life and property, and such has been the case up to the present day. He also spoke of the trials, difficulties, persecutions, and sore afflictions which the servants of God and the church in the states of America have had to pass through since its first organization of six members; but now, said he, the day is not far distant when the Saints will stand high amongst civilized society, and the nations of the earth will look upon the church with wonder and amazement at her prosperity, beauty, excellency, and perfection, and the day is not far distant when the Saints will have a high standing in the mercantile world: he said, there is wisdom and intelligence sufficient amongst the Saints of God to raise them to a pitch of eminence and wealth. The present movement of the Saints from Nauvoo to California, and the forming of the Joint Stock Company in England, show at once that the mighty hand of the Lord is in it. While they are crossing the Rocky Mountains, we at this side of the water are preparing to open a communication of trade, so that they may be enabled to build up a new state, and provide them with every necessary. All things seemed to work together for good. Let the world be silent but for a little while, and we will gain their favour, goodwill and esteem, and they cannot help it, because they will see we are an honest, industrious, well-disposed, and business-like body of men, and that all our transactions and dealings are just and upright; by this means thousands will be led to flock to the standard of truth, and gather with the Saints of God. He also spoke in relation to the Joint Stock Company, and some of the advantages that might be derived from it to the shareholders, and also to the poor Saints who could not extricate themselves, which drew tears of joy and gladness from many in the congregation.

The meeting was called upon to assemble again at six o'clock, that elder Hedlock might have a little more time allowed to address them, having to leave Manchester for Liverpool by the last train.

Evening.

Elder Hedlock addressed the Saints from the 5th chapter of Hebrews, it was truly an edifying discourse. He commenced with the promise of God made to Abraham, also the dealings of God with Moses, Elijah, down to Peter, James, and John; and last, though not least, the prophet Joseph Smith, showing the great work he had been called to perform, and the mighty and important consequences that must result therefrom.

Elder Hedlock left in order to take the train for Liverpool the same evening. The day was one which gave much satisfaction to all present.

WM. WALKER,
President of the Branch of Manchester and Clerk of the Conference.

PRESTON.

Sunday, March 15, 1846.

The meeting being called to order, elder John Melling moved that elder John Holsall be president of this conference. Seconded by John Thornley, teacher, and carried unanimously. President elder Holsall then gave out the first hymn, when elder Speakman engaged in prayer; after which, John Fawley, priest, was chosen to act as clerk.

The third hymn was now sung, after which elder Holsall made the Saints understand that no one had come to the conference from the first presidency, wishing them not to be too much discouraged from this circumstance.

The officers present were then numbered. Elders, 9; priests, 10; teachers, 8; deacons, 3. Total number of members, 515.

Brother elder Melling represented the Preston branch to be in good standing, peace and unity reigning in the council meetings.

Elder Holsall made a few remarks on the necessity of ordaining a few officers to labour in this branch. He remarked that some were dead, others had emigrated, and he was sorry to say that some were negligent of their duty. He advised the officers to improve their minds in all useful knowledge, and to use all natural means in their power, to qualify themselves for the proper discharge of the important duties that devolved upon them. He gave much encouragement to the Saints, and prayed that God might bless them, and unite them together in unity and love.

Elder Melling then gave out the 31st hymn, and concluded with prayer. The meeting was adjourned until half-past two o'clock.

Afternoon Service.

The meeting was opened by elder Holsall giving out the 188th hymn; he then engaged in prayer. The 143rd hymn was then sung, after which the sacrament of the Lord's supper was administered. Elder Worsley asked a blessing upon the bread; brother John Knowles, priest, asked a blessing upon the wine. While the bread and wine were being administered, the choir sang three select hymns.

Elder Holsall gave instructions upon the priesthood—its importance—its authority and power—and encouraged the brethren who were about to be ordained to diligence and faithfulness in their respective offices.

Elder Holsall, president, moved that John Fawley, priest, be ordained to the office of elder, in the place of elder Gardner, deceased. Seconded, and carried unanimously.

Moved by elder Holsall, that Robert Huntington, priest, be ordained to the office of elder, in the place of elder John Carter, deceased. Seconded and carried unanimously.

Moved by elder Holsall that John Harrison, priest, be ordained to the office of elder, in the place of elder John Parker, emigrated. Seconded and carried unanimously.

Elder Melling said he felt one with the motions that had been made by elder Holsall. He moved that brother James Fisher be ordained to the office of priest. Seconded and carried unanimously.

Moved by elder Melling that James Brown, teacher, be ordained to the office of priest. Seconded and carried unanimously.

Moved by elder Melling that John Thornley, teacher, be ordained priest. Seconded and carried unanimously.

Moved by elder Melling that John Hunt, teacher, be ordained priest. Seconded and carried unanimously.

Moved by elder Holsall that John Topping, be ordained teacher. Seconded and carried unanimously.

Moved by elder Holsall that William Wignall be ordained to the office of teacher. Seconded and carried unanimously.

Moved by elder Holsall that brother Thomas Salisbury be ordained teacher. Seconded and carried unanimously.

Moved by elder Holsall that James Hodson, priest, of Penwortham, be ordained to the office of elder, in place of elder John Melling, removed. Seconded and carried unanimously.

Moved by elder Holsall, that brother Robert Gregson be ordained to the office of priest, for Penwortham. Seconded and carried unanimously.

Each brother about to be ordained, expressed his determination, by the help of the Lord, to be diligent and faithful in the office to which he had been called.

President elder Holsall, elder Melling, and elder Speakman, conducted the above-mentioned ordinations.

The conference was now adjourned till it should be necessary to call another.

"Praise God from whom all blessings flow," &c., was then sung, when elder Speakman concluded with prayer.

The business of the conference was gone through in peace—unity and good feeling prevailed.

JOHN HOLSALL, President.
JOHN FAWLEY, Clerk.

LEAMINGTON.

March 30th, 1846.

Dear brother Ward,—Our conference was held yesterday, and I must say that it gives me great satisfaction when I think how the Lord has blessed our labours in this conference. I have been here about six months, and in that time we have baptized fifty-two into the kingdom of God. The first time I held a public meeting here, while giving my reasons for believing Joseph Smith to be a prophet of the Lord, and bearing my testimony to his character, a gentleman, in his great zeal for the Pope of Rome, struck at me, and tried to pull me off the platform; indeed for some time our meetings were interrupted, fixtures and windows broken, until we applied to the magistrates, who kindly sent the police, who took two of the men to prison, but at the request of the worthy magistrate, who gave them a severe reprimand, we did not press the charge; and I here wish to say that the conduct of the authorities of this town has been most praiseworthy, and I here thank them in the name of the Church, for their kindness in protecting us in the rights of Englishmen, as we can now hold our meetings in quietness, which are well attended, and many appear to be believing.

In and round the country the work is rolling on.

At Stratford-on-Avon we have a branch raised up by brother Freeman, who has had much to contend with, a few weeks since I went there and took a room for three months; I gave two lectures, which were well attended, and good attention was paid; but the priests and some of their friends thought it would disgrace their town to have the Mormons in a public room, so they took counsel, and with the help of a lawyer, and by telling a few falsehoods, locked us out of the room, so that when I went again I had to preach in the open air; and although a frosty night, we had a good attentive congregation; however, we have succeeded in taking another room, and expect soon to add to our numbers.

Brother Freeman at Stratford, and brother Waine at Bareford, have opened Sunday schools in each branch, and I think it will be productive of much good, as it preserves the children of the Saints from the taunts and insults of those who should know better, besides the benefit of the children being taught the principles of the gospel.

I have travelled much in this country, and there seems to be a great work commenced; we cannot supply the numerous calls for preaching that are made upon us.

I have found the Saints in this conference a kind and good people, and the officers willing to give heed to counsel, and do their utmost to roll on the work of God. Indeed, our prospects are most cheering, the Saints are rejoicing and looking forward to the time when all shall meet on Mount Zion, and rejoice in the goodness of the Lord, to whose name be all the glory.

Wishing you all in the Presidency every success in the cause of our God,

I remain, your brother in the gospel,

20, Chandos Street. THOMAS SMITH.

Agreeably to appointment the Warwickshire Conference assembled in the Meeting-room, Leamington, on Sunday, March 29th. Elder Thomas Smith, President, and Elder John Lichorish, Clerk. The meeting was opened with singing and prayer. Officers present were, five elders, two priests, two teachers, and one deacon.

After the meeting had been addressed by the President, seven branches were represented, containing 168 members, including seven elders, nine priests, four teachers, and four deacons. Baptized since last conference, 33.

Several nominations to office were received by the conference, and their ordinations were attended to.

In the afternoon the Sacrament of the Lord's Supper being attended to, and some few having borne testimony to the work, the subject of the Joint Stock Company was then brought forward by the President, and spoken of by some of the brethren present, and several expressed their determination to make application for shares.

It was agreed to raise a subscription for the support of Brother Smith's family.

After the President had made a few remarks, and recommended the Saints to sympathize with the officers, and give them their support and confidence, &c., the meeting was closed with prayer, a good feeling having prevailed throughout the day.

THOMAS SMITH, President.
JOHN LICHORISH, Clerk.

CHARACTERISTICS OF THE INDIAN CHARACTER.

Of the Choctaws, Bertram observes, "They were a hardy, subtle, brave, intrepid, ingenuous, and virtuous race. They erect a scaffold twenty feet high in a grave, upon which they lay their dead, and, after a sufficient time, the bones are placed in a coffin fabricated of bones and splints and deposited in the bone-house. The relations and a multitude follow with united voices, and alternate Hal-le-luyahs and lamentations."—*Bertram's Travels, p.* 514.

The same writer adds,—"The women are seldom above five feet; they are well formed, have round features, fine dark eyes, and are modest, subtle, and affectionate. The men are a full size larger than European; they are warlike, merciful, and haughty. They have had furious wars with the Spaniards."

"Those of the other confederate tribes are tall, finely-formed perfect figures; their countenance dignified, open, and placid; the eyes rather small, dark, and full of fire; the nose inclining to aquiline; the brow and forehead strike you with heroism, and their air and action exhibit magnanimity and independence; their complexion is reddish brown."—*Ibid. p.* 481.

Brackenridge says, "the government of Natchez is so strictly civilized, that it seems impossible for them to act out of the common high road of virtue."

The Rev. Mr. Cushman, in a discourse preached at Plymouth, New England, in 1620, intended to contradict the slanders which were prevalent against the primitive inhabitants, observes, "The Indians are said to be the most cruel and treacherous people—like lions; but *to us they have been like lambs*, so kind, and helpful, and trusty, that a man may truly say there be few christians *so sincere and kind*. When there were not six able persons among us, and the Indians came daily to us by hundreds, with their sachemes or princes, and might in one hour have made despatch of us, *yet they never offered to us the least wrong in word or deed* these many years."

"The history of the Brazillians, from the first incursions of the Spaniards to the year 1776, furnishes a long list of battles, evincive of a valor which no fatigue could weary, no danger dismay."

"The Brazil Indians are very numerous, and divided into clans; the degree of their independence depends on their distance from the Portuguese settlements.

They are generally of the middle size, muscular, and active, of a light brown complexion, black uncurling hair, and dark eyes, which discover no mark of imbecility of intellect. Nor does the turn of their countenance convey the least idea of meanness or vulgarity; on the contrary, their looks and expressions are intelligent. None, except the Auricanians, have been so difficult to subdue; none have discovered a more invincible attachment to liberty."

Latter-day Saints' Millennial Star.

APRIL 1, 1846.

We rejoice much in the apparent activity of the churches in relation to the Joint Stock Company, we are glad that many are beginning to stir themselves in this most important business, the results of which will be, we hesitate not to say, beneficial not only to individuals personally interested therein, but most certainly to the whole of the kingdom of God.

We are also continually gratified by receiving intelligence of the progress of the principles of truth in the British Islands. Let the brethren give heed unto counsel and go forth, neither molesting nor persecuting any one, or meddling with their principles, but proclaim fearlessly the great first principles of salvation, and their success shall astonish even themselves, for their services will be acknowledged by heaven, and the blessing of God will be upon them.

EVIDENCE OF THE BOOK OF MORMON.

"The fact of the Mexicans recording, both in their paintings and songs, the Deluge, the building the tower of Babel, the confusion of tongues, and the dispersion, &c., being generally admitted by the Spanish writers on America, it is almost unnecessary to the authority of any particular author, to prove what no one will deny; since *Gomara*, in his history of the Indians, describing the conference of Nicaragua with *Gil Goncales* and the Calezcasters, introduces this chief as putting a variety of questions to the Spaniards. The first of which was, "whether they were acquainted with the Deluge," and others no less curious, showing that the Indians were not unaccustomed to abstruse speculation, and that besides the knowledge of many traditions contained in the Old Testament, they possessed some information respecting the New. It may be interesting to insert the entire passage of *Gomara*, giving an account of this conference. "*Nicaragua*, who was so acute and skilled in the knowledge of the rites and antiquities of his own countrymen, had a long conference with *Gil Goncales*, and the ecclesiastic. He inquired if the Christians were acquainted with the great Deluge which had swallowed up the earth, men and animals, &c.; and whether the earth was to be revolutionized, (*trastornar*) or the firmament to remove? *When* and how the sun, moon, and stars would be deprived of their light? What was the honour and reverence due to the triune God, &c., where souls go after death, and what would be their occupation, &c.

LETTER OF W. A. SMITH.

Halifax, Nova Scotia, March 2d, 1846.

Beloved Brother Woodruff,—I have enclosed in this letter, the sum of *ten* shillings sterling, for the purpose of paying a year's subscription for the Millennial Star. If I am incorrect, as regards the price of the Star per year, please inform me through its columns, and I will forward the balance. Since the *New York Messenger* has been discontinued, we have had little or no news from the West, and therefore you will confer a favour upon the subscriber by sending the back numbers of the Star, from September 1st, 1845, up to the time the mail leaves Liverpool.

In consequence of being under age, and my father being very much opposed to the Saints, I have been prohibited from attending our meetings since the early part of November, except when I attended, as it were, clandestinely. I would not have allowed myself to be restrained from attending the meetings of the brethren if it would not have hurt others; but, in consequence of the business I was and am engaged in, others would have been hurt if I had made open resistance to the will of my parents. In the course of the ensuing summer the law of the land will make me independent of those who have blindly prohibited me from attending at the place appointed for the worship of the God of Heaven. Then, I shall be enabled, once more, with the help of Almighty God, to declare His revealed will to the children of men. In consequence of said prohibition, you will kindly oblige me by directing the Millennial Star to a brother in whose house our meetings are held: that is *Mr. William Gumb, Gottengen-street, Halifax, N.S.*

The Saints here (the Halifax and Preston branches) being desirous to obey the commandments of Almighty God, "to gather," according to the advice of the "Twelve,"—they met in conference, in Halifax, on the 28th day of January last, for the purpose of considering the best mode of procedure, as regards emigration to Port St. Francisco, California, and after mature consideration they passed several resolutions relative to gathering. The plan which they considered most feasible is as follows:—"That the Saints who belong to Halifax, Preston, Pope's Harbour, and Onslow, in Nova Scotia, and the Charlotte town and Beddeque branches in Prince Edward's Island, and brother Russell, at Miramachi, N. B., agree to unite for the purpose of obeying the commandment, "to gather" and purchase a vessel of about 200 tons register, and, also, such an out-fit for the Saints as may be deemed necessary, and leave Halifax for Port St. Francisco, California, on or before September 1st next. A consequence of the above plan was, that a committee had to be appointed to address the Saints, in the above branches, upon the subject of gathering—which has been done. We are now waiting for their answer, acknowledging the receipt of our address, and acquiescing with the propositions contained therein.

Elder John Skerry, who belongs to this branch, went to P. E. Island, partly on business last fall, and the God of the Saints was pleased to make him the instrument of raising up a branch in November last, at Beddeque, in that Island, containing one elder, one priest, and ten members. If he could have stopped there this winter, he might have been engaged in various places, because he had numerous calls to preach from various parts of the island. The latest accounts from the island state, that the Beddeque branch had been enlarged by the addition of four members, and the Charlotte town branch by the addition of two members. They were all strong in the faith, and the spirit of moving was greatly manifested.

I baptized three persons in September last, and since then there has not been any addition to this branch.

This letter has grown larger than I had at first intended; but, as the Saints of the Most High God are always desirous to hear of the rolling forth of the glorious kingdom of the Lamb of God, I feel assured that it will be pleasing to you to hear of its progress in this part of our Redeemer's vineyard.

With sentiments of respect and esteem,

I subscribe myself your brother in the New and Everlasting Covenant,

William A. Smith.

THE HERO'S REWARD.

BY MISS E. R. SNOW.

Well may the fire of glory blaze
Upon the warrior's tread;
And nations twine the wreath of praise
Around the hero's head;
His path is honour, and his name
Is written on the spire of fame.

His deeds are deeds of courage, for
He treads o'er gory ground,
A mid the pride and pomp of war
When carnage sweeps around;
With sword unsheath'd, he stands before
The foe, amid the cannon's roar.

If such the meed the warrior gains—
If such the palm he bears—
If such insignia he obtains—
If such the crown he wears,
If laurels thus his head entwine,
And stars of triumph round him shine!

How noble must be HIS reward
Who, 'midst the crafts of men;
Clad in the armour of the Lord
Goes forth to battle, when
The powers of darkness warfare wage,
And Satan's host around him rage.

Who goes opinion to unbind,
That reason may go free,
And liberate the human mind
From priestly tyranny.
To sever superstition's rod,
And propagate the truth of God.

Who wars with prejudice, to break
Asunder error's chain,
And make the sandy pillars shake
Where human dogmas reign.
Who dares to be a man of God,
And bear the spirit's sword abroad!

Above all earthly, his shall be
An everlasting fame;
The archives of eternity
Will register his name
With gems of sacred honour rife—
His crown will be eternal life.

NOTICE.

From the very great pressure of business, and the want of space, we are compelled to omit several communications.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. APRIL 15, 1846. VOL. VII.

THE ROCKY MOUNTAINS.

Extracted from the Narrative of an Exploring Expedition to the Rocky Mountains, &c., by Captain J. C. Fremont.

CONTINUED FROM OUR LAST.

August 16.—We left our encampment with the daylight. We saw on our way large flocks of the mountain goat looking down on us from the cliffs. At the crack of a rifle, they would bound off among the rocks, and in a few minutes make their appearance on some lofty peak, some hundred or a thousand feet above. It is needless to attempt any further description of the country; the portion over which we travelled this morning was rough as imagination could picture it, and to us seemed equally beautiful. A concourse of lakes and rushing waters, mountains of rocks naked and destitute of vegetable earth, dells and ravines of the most exquisite beauty, all kept green and fresh by the great moisture in the air, and sown with brilliant flowers, and everywhere thrown around all the glory of most magnificent scenes; these constitute the features of the place, and impress themselves vividly on the mind of the traveller. It was not until eleven o'clock that we reached the place where our animals had been left, when we first attempted the mountains on foot. Near one of the still burning fires we found a piece of meat, which our friends had thrown away, and which furnished us a mouthful—a very scanty breakfast. We continued directly on, and reached our camp on the mountain lake at dusk. We found all well. Nothing had occurred to interrupt the quiet since our departure, and the fine grass and good cool water had done much to re-establish our animals. All heard with great delight the order to turn our faces homeward; and toward sun-down of the 17th, we encamped again at the Two Buttes.

In the course of this afternoon's march, the barometer was broken past remedy. I regretted it, as I was desirous to compare it again with Dr. Engleman's barometers at St. Louis, to which mine were referred; but it had done its part well, and my objects were mainly fulfilled.

August 19.—We left our camp on Little Sandy river about seven in the morning, and traversed the same sandy undulating country. The air was filled with the turpentine scent of the various *artemisias*, which are now in bloom, and, numerous as they are, give much gaiety to the landscape of the plains. At ten o'clock we stood exactly on the divide in the pass, where the wagon road crosses, and, descending immediately upon the Sweet Water, halted to take a meridian observation of the sun. The latitude was 42 degs. 24 min. 32 sec.

In the course of the afternoon we saw buffalo again, and at our evening halt on

the Sweet Water the roasted ribs again made their appearance around the fires; and, with them, good humour, and laughter, and song, were restored to the camp. Our coffee had been expended, but we now made a kind of tea from the roots of the wild cherry-tree.

August 23.—Yesterday evening we reached our encampment at Rock Independence, where I took some astronomical observations. Here, not unmindful of the custom of early travellers and explorers in our country, I engraved on this rock of the Far West a symbol of the Christian faith. Among the thickly inscribed names, I made on the hard granite the impression of a large cross, which I covered with a black preparation of India-rubber, well calculated to resist the influence of wind and rain. It stands amidst the names of many who have long since found their way to the grave, and for whom the huge rock is a giant gravestone.

One George Weymouth was sent out to Maine by the Earl of Southampton, Lord Arundel, and others; and in the narrative of their discoveries, he says: "The next day, we ascended in our pinnace that part of the river which lies more to the westward carrying with us a cross—a thing never omitted by any Christian traveller—which we erected at the ultimate end of our route." This was in the year 1605; and in 1842 I obeyed the feeling of early travellers, and left the impression of the cross deeply engraved on the vast rock one thousand miles beyond the Mississippi, to which discoverers have given the national name of *Rock Independence.*

In obedience to my instructions to survey the river Platte, if possible, I had determined to make an attempt at this place. The India-rubber boat was filled with air, placed in the water, and loaded with what was necessary for our operations; and I embarked with Mr. Preuss and a party of men. When we had dragged our boat for a mile or two over the sands, I abandoned the impossible undertaking, and waited for the arrival of the party, when we packed up our boat and equipage, and at nine o'clock were again moving along on our land journey. We continued along the valley on the right bank of the Sweet Water, where the formation, as already described, consists of a greyish micaceous sandstone, and fine-grained conglomorate and marl. We passed over a ridge which borders or constitutes the river hills of the Platte, consisting of huge blocks sixty or eighty feet cube, of decomposing granite. The cement which united them was probably of easier decomposition, and has disappeared and left them isolate, and separated by small spaces. Numerous horns of the mountain goat were lying among the rocks; and in the ravines were cedars, whose trunks were of extraordinary size. From this ridge we descended to a small open plain at the mouth of the Sweet Water, which rushed with a rapid current into the Platte, here flowing along in a broad and apparently deep stream, which seemed, from its turbid appearance, to be considerably swollen. I obtained here some astronomical observations, and the afternoon was spent in getting our boat ready for navigation the next day.

August 24.—We started before sunrise, intending to breakfast at Goat Island. I had directed the land party, in charge of Bernier, to proceed to this place, where they were to remain, should they find no note to apprise them of our having passed. In the event of receiving this information, they were to continue their route, passing by certain places which had been designated. Mr. Preuss accompanied me, and with us were five of my best men, viz., C. Lambert, Basil Lajeunesse, Honore Ayot, Benoist, and Descoteaux. Here appeared no scarcity of water, and we took on board, with various instruments and baggage, provisions for ten or twelve days. We paddled down the river rapidly, for our little craft was light as a duck on the water; and the sun had been some time risen, when we heard before us a hollow roar, which we supposed to be that of a fall, of which we had heard a vague rumour, but whose exact locality no one had been able to describe to us. We were approaching a ridge, through which the river passes by a place called "canon," (pronounced *kanyon*) a Spanish word, signifying a piece of artillery, the barrel of a gun, or any kind of tube; and which, in this country, has been adopted to describe the passage of a river between perpendicular rocks of great height, which frequently approach each other so closely overhead as to form a kind of tunnel over the stream, which foams along below, half choaked up by fallen fragments. Between the mouth of the Sweet Water and Goat Island there is probably a fall of three hundred feet, and that was principally made in the canons before us; as, without them, the water was comparatively smooth. As we neared the ridge, the river made a sudden turn, and swept squarely down against one of the walls of the canon with a great velocity, and so steep a descent, that it had, to the eye, the appearance of an inclined plane. When we launched into this, the men jumped overboard to check the velocity of the boat, but were soon in water up to their necks, and our boat ran on; but we succeeded in bringing her to a small point of rock on the right, at the mouth of the canon. Here was a kind of elevated sand beach, not many yards square, backed by rocks, and around the point the river swept at a right angle. Trunks of trees deposited on jutting points twenty or thirty feet above, and other marks, showed that the water here frequently rose to a considerable height. The ridge was of the same decomposing granite already mentioned, and the water had worked the surface, in many places, into a wavy surface of ridges and holes. We ascended the rocks to reconnoitre the ground, and from the summit the passage appeared to be a continued cataract foaming over many obstructions, and broken by a number of small falls. We saw nowhere a fall answering to that which had been described to us as having twenty or twenty-five feet; but still concluded this to be the place in question, as, in the season of floods, the rush of the river against the wall would produce a great rise, and the waters, reflected squarely off, would descend through the passage in a sheet of foam, having every appearance of a large fall. Eighteen years previous to this time, as I have subsequently learned from himself, Mr. Fitzpatrick, somewhere above on this river, had embarked with a valuable cargo of beaver. Unacquainted with the stream, which he believed would conduct him safely to the Missouri, he came unexpectedly into this canon, where he was wrecked with the total loss of his furs.—It would have been a work of great time and labour to pack our baggage across the ridge, and I determined to run the canon. We all again embarked, and at first attempted to check the way of the boat; but the water swept through with so much violence that we narrowly escaped being swamped, and were obliged to let her go in the full force of the current, and trust to the skill of the boatmen. The dangerous places in this canon were where huge rocks had fallen from above, and hemmed in the already narrow pass of the river to an open space of three or four and five feet. These obstructions raised the water considerably above, which was sometimes precipitated over in a fall; and at other places, where this dam was too high, rushed through the contracted opening with tremendous violence. Had our boat been made of wood, in passing the narrows she would have been staved; but her elasticity preserved her unhurt from every shock, and she seemed fairly to leap over the falls.

In this way we passed three cataracts in succession, where, perhaps, one hundred feet of smooth water intervened; and, finally, with a shout of pleasure at our success, issued from our tunnel into the open day beyond. We were so delighted with the performance of our boat, and so confident in her powers, that we would not have hesitated to leap a fall of ten feet with her. We put to shore for breakfast at some willows on the right bank, immediately below the mouth of the canon; for it was now eight o'clock, and we had been working since daylight, and were all wet, fatigued, and hungry. While the men were preparing breakfast, I went out to reconnoitre. The view was very limited. The course of the river was smooth, so far as I could see; on both sides were broken hills; and but a mile or two below was another high ridge. The rock at the mouth of the canon was still the decomposing granite, with great quantities of mica, which made a very glittering sand.

We re-embarked at nine o'clock, and in about twenty minutes reached the next canon. Landing on a rocky shore at its commencement, we ascended the ridge to reconnoitre. Portage was out of the question. So far as we could see, the jagged rocks pointed out the course of the canon, on a winding line of seven or eight miles. It was simply a narrow dark chasm in the rock; and here the perpendicular faces were much higher than in the previous pass, being at this end two to three hundred, and further down, as we afterwards ascertained, five hundred feet in vertical height. Our previous success had made us bold, and we determined again to run the canon. Everything was secured as firmly as possible; and having divested ourselves of the greater part of our clothing, we pushed into the stream. To save our chronometer from accident, Mr. Preuss took it, and attempted to pro-

ceed along the shore on the masses of rock, which in places were piled up on either side; but, after he had walked about five minutes, everything like shore disappeared, and the vertical wall came squarely down into the water. He therefore waited until we came up. An ugly pass lay before us. We had made fast to the stern of the boat a strong rope about fifty feet long; and three of the men clambered along among the rocks, and with this rope let her down slowly through the pass. In several places high rocks lay scattered about in the channel; and in the narrows it required all our strength and skill to avoid staving the boat on the sharp points. In one of these, the boat proved a little too broad, and stuck fast for an instant, while the water flew over us; fortunately it was but for an instant, as our united strength forced her immediately through. The water swept overboard only a sextant and a pair of saddle-bags. I caught the sextant as it passed by me, but the saddle-bags became the prey of the whirlpools. We reached the place where Mr. Preuss was standing, took him on board, and with the aid of the boat, put the men with the rope on the succeding pile of rocks. We found this passage much worse than the previous one, and our position was rather a bad one. To go back was impossible; before us the cataract was a sheet of foam; and shut up in the chasm by the rocks, which, in some places, seemed almost to meet overhead, the roar of the water was deafening. We pushed off again; but after making a little distance, the force of the current became too great for the men on shore, and two of them let go the rope. Lajeunesse, the third man, hung on, and was jerked headforemost into the river from a rock about twelve feet high; and down the boat shot like an arrow, Basil following us in the rapid current, and exerting all his strength to keep in mid channel—his head only seen occasionally like a black spot in the white foam. How far we went I do not exactly know, but we succeeded in turning the boat into an eddy below. "*Cre Dieu*," said Basil Lajeunesse, as he arrived immediately after us, "*Je crois bien que j'ai nage un demi mile.*" He owed his life to his skill as a swimmer, and I determined to take him and the two others on board, and trust to skill and fortune to reach the other end in safety. We placed ourselves on our knees, with the short paddles in our hands, the most skilful boatman being at the bow; and again we commenced our rapid descent. We cleared rock after rock, and shot past fall after fall, our little boat seeming to play with the cataract. We became flushed with success, and familiar with danger; and, yielding to the excitement of the occasion, broke forth together into a Canadian boat-song. Singing, or rather shouting, we dashed along; and were, I believe, in the midst of the chorus, when the boat struck a concealed rock immediately at the foot of a fall, which whirled her over in an instant. Three of my men could not swim, and my first feeling was to assist them, and save some of our effects; but a sharp concussion or two convinced me that I had not yet saved myself. A few strokes brought me into an eddy, and I landed on a pile of rocks on the left side. Looking around, I saw that Mr. Preuss had gained the shore on the same side, about twenty yards below; and a little climbing and swimming soon brought him to my side. On the opposite side, against the wall, lay the boat, bottom up; and Lambert was in the act of saving Descoteaux, whom he had grasped by the hair, and who could not swim: "*Lache pas*," said he, as I afterwards learned, "*lache pas cher frere.*" "*Crains pas*," was the reply, "*Je m'en vais mourir avant que de te lacher.*" Such was the reply of courage and generosity in this danger. For a hundred yards below the current was covered with flooting books and boxes, bales of blankets, and scattered articles of clothing; and so strong and boiling was the stream, that even our heavy instruments, which were all in cases, kept on the surface, and the sextant, circle, and the long black box of the telescope, were in view at once. For a moment I felt somewhat disheartened. All our books—almost every record of the journey—our journals and registers of astronomical and barometrical observations—had been lost in a moment. But it was no time to indulge in regrets, and I immediately set about endeavouring to save something from the wreck. Making ourselves understood as well as possible by signs (for nothing could be heard in the roar of waters), we commenced our operations. Of everything on board, the only article that had been saved was my double-barrelled gun, which Descoteaux had caught, and clung to with drowning tenacity. The men continued down the river on the left bank. Mr. Preuss and myself descended on the side we were on; and Lajeunesse, with a paddle in his hand, jumped on the boat alone, and continued down the canon. She was now light and cleared every bad place with much less difficulty. In a short time he was joined by Lambert, and the search was continued for about a mile and a half, which was as far as the boat could proceed in the pass.

Here the walls were about 500 feet high, and the fragments of rocks from above had choked the river into a hollow pass, but one or two feet above the surface. Through this and the intersticies of the rock the water found its way. Favoured beyond our expectations, all our registers had been recovered, with the exception of one of my journals, which contained the notes and incidents of travel, and topographical descriptions, a number of scattered astronomical observations, principally meridian altitudes of the sun, and our barometrical register west of Laramie. Fortunately, our other journals contained duplicates of the most important barometrical observations which had been taken in the mountains. These with a few scattered notes, were all that had been preserved of our meteorological observations. In addition to these, we saved the circle; and these, with a few blankets, constituted everything that had been rescued from the waters.

ASCENT OF MOUNT ARARAT.

From Dr. Parrot's Journey to Ararat.

The mountain of Ararat rises on the southern borders of a plain, of about thirty-five miles in breadth, and of a length of which seventy miles may be taken in with the eye; being a portion of the plain which is watered by a wide curve formed by the Araxes. It consists, correctly speaking, of two mountains—the great Ararat, and its immediate neighbour, the less Ararat; the former on the north-west, the latter on the south-east; their summits distant about seven miles from each other, in a right line, and their bases insensibly melting into one another, by the interposition of a wide level valley. This valley is now used as pasture ground by the shepherds, but formerly it was taken advantage of by the Kurds, as a convenient retreat, through which they might keep up an easy and certain communication between the provinces, north and south.

The summit of the great Ararat lies in 39 degrees 42 minutes north latitude, and 61 degrees 55 minutes east longitude, from Ferro; it has an elevation of 17,210 feet perpendicular, or more than three miles and a quarter above the sea, and 14,320 feet, or nearly two miles and three quarters above the plain of the Araxes. The north-eastern slope of the mountain may be assumed at fourteen, the north-western at twenty miles in length. On the former, even from a great distance, the deep gloomy chasm is discoverable, which many compare to a crater; but which has always struck me rather as a cleft, just as if the mountain had been rent asunder at the top. From the summit downwards for nearly two-thirds of a mile perpendicular, or nearly three miles in an oblique direction, it is covered with a crown of eternal snow and ice; the lower border of which is irregularly indented, according to the elevations or depressions of the ground; but upon the entire northern half of the mountain, from 14,000 feet above the sea, it shoots up in one rigid crest to the summit, interrupted here and there by a few pointed rocks, and then stretches downward, on the southern half, to a level somewhat less low. This is the silver head of Ararat!

Little Ararat is in 39 degrees 39 minutes north latitude, and 62 degrees 2 minutes longitude, east from Ferro. Its summit rises 13,000 feet, or nearly two miles and a half, measured perpendicularly, above the level of the sea; and above the plain of the Araxes, it is 10,140 feet, or nearly two miles. Notwithstanding

this height, it is not always buried in snow, but is quite free from it in September and October, and probably sometimes also in August, or even earlier. Its declivities are considerably steeper than those of the great Ararat; its form is almost perfectly conical, marked with several delicate furrows, which radiate downwards from the summit, and give the picture presented by this mountain a very peculiar and interesting character.

Although these two mountains have no appearance of forming part of any other range, but stand in independent grandeur by themselves, still they are not altogether unconnected with other hills. While the south-western slope of both is lost in the hills of Bayazed and Diadina, which contain the sources of the Euphrates, the north-western slope of the great Ararat runs into a chain which borders the entire right bank of the Araxes, and to which many sharp conical peaks give a very striking character. The west end of this chain wheels round the head waters of the Araxes, touches Erzerum, giving to the left side of this river, as it had already done to the right, an ornamental barrier of mountains, many of which, especially in the vicinity of Kars, must be of majestic height; for these must be the hills which I saw covered with snow to a considerable depth, and for a length of twelve miles, in the month of October, at a time when nothing else but the summit of the great Ararat retains it without melting. This I conceive to be the Saganlúg, a branch of mount Taurus, the witness of the heroic days of Kars, Assan-Kaléh, and Erzerum; as old Ararat was of those of Erivan and Bayazed.

The impression made by Ararat upon the mind of every one who has any sensibility for the stupendous works of the Creator, is wonderful and overpowering; and many a traveller of genius and taste has employed both the powers of the pen and of the pencil in attempts to portray this impression. But the consciousness that no description, no representation, can reach the sublimity of the object thus attempted to be depicted, must prove to the candid mind, that, whether we address the ear or eye, it is difficult to avoid the poetic in expression, and the exaggerated in form, and confine ourselves strictly within the bounds of consistency and truth.

My anxious longing to approach nearer to the venerable head of the holy mountain, would not allow me to remain long idle and irresolute in the quiet of the monastery. Anxiety as to the lateness of the season was beginning to produce its effect, when the serenity of the weather decided me at once to undertake an excursion to reconnoitre the summit the day after our arrival. When I speak of the serious difficulties with which I had to contend in the execution of my design, I may surprise many a one, who will be little disposed to admit that there could be any such abruptness in the declivities, or such unusual obstacles to the ascent, if the representation given of the mountain in my own drawings is to be taken as an authority. This is to be accounted for by a very common optical illusion, which every mountain traveller would do well to divest himself of, if he would avoid falling into some troublesome mistakes.

Whenever we ascend a mountain, and have the slope immediately before us, we think the angle of acclivity much greater than it would be found to be by the plummet. It is not unusual to find the estimate in this case double of the reality. The solution of this lies in the perspective shortening of the distances. The idea thus formed in our imagination, of the steepness of the declivity, is embodied in the profile outline of the mountain; and hence the exaggerated forms of almost all rising grounds, when sketched off-hand. Were they really so steep as they are shown in the drawings, there would not be very many of them climbed; for we must recollect, that though hills of an inclination of sixty degrees in drawings are not at all unusual, even among those classed with the accessible, still, an acclivity of thirty-five or forty degrees is totally insurmountable, unless recourse be had to steps or ladders in the ascent, or the surface be composed of tolerably-sized angular stones, like stairs, not quite accidentally laid together.

On the 12th (24th) of September, at seven in the morning, I started on my way, attended by M. Schiemann. We took with us one of the Kossaks, and a peasant from Arguri—a hunter, and directed our steps, first to the ravine, and then along its left declivity, till we came to a spot where there were two small buildings, of squared stone, standing near each other, one of which was formerly a chapel, and the other erected over a well reputed holy. The Armenians assign to this chapel,

which they have named after St. Gregory, a very remote origin, and make pilgrimages to it from distant quarters. During our stay we often encountered Armenians from Bayazed, at the religious ceremonies which they are in the habit of performing there; after which the visitors amuse themselves with discharges of fire-arms, and other demonstrations of joy, in a remote part of the valley.

The fountain which springs out of a rock at this spot, affords a clear drinkable water, of a pure natural taste, and is therefore an object deserving of general estimation; for there cannot be many perennial springs upon mount Ararat, as I have proved, to my vexation; since, in all my excursions upon it, I never either found or heard of any other.

It is possible that it may have originally induced some devout monk to establish himself in that locality, whose reputed sanctity procured for the spring also the reputation of miraculous virtues, until, in the course of centuries, and the storm of political events, the peaceful inhabitant was frightened away, and the miraculous spring alone remained, as the object of universal veneration among the Armenians, wherever they may be scattered round the world.

The tradition respecting the wondrous virtue of the water is this, that the flights of locusts which occasionally traverse the country on this side, and beyond Caucasus, in countless numbers, and as a kind of field plague, often laying waste an entire province in a single day, cannot be expelled otherwise than by means of a certain bird, which I have never been able to see; but infer, from the description given of it, to be a kind of thrush, though the Russians settled in this country call it a starling. Not very large, it is dark coloured, yellowish-white on the breast and back, and is said to resort in flocks to the Araxes, when the mulberries are ripe,—though why they do so, is not well explained,—and to do much damage, by destroying the mulberries. Its Armenian name is Tarm; it is also called Tetägush, (*gush* in the Tartar language, means *bird*, and *tut* is the Armenian for *mulberry*;) the Tartars call it Gasyrtshakh. Should it make its appearance in a tract infested by the locusts, then the fields are soon saved, for it pursues the locusts with implacable enmity. For the purpose of enticing this serviceable bird, the water of the holy well is brought into requisition; and, for this purpose, it is sufficient just to fill a pitcher or a bottle with it, and to set it down in the neighbourhood of the locusts, taking care, however, not to let the vessel touch the ground anywhere on the way; for, in that case, the water immediately disappears; but set in the open air, and in the proper place, it never fails to attract to the spot a flock of the tetägush, which soon rid the district of the devouring plague. Not merely the common people and Armenians, but some even of the educated classes, and not of the Armenian creed, have sought to convince me of the truth of this story, and related as a proof, that a few years before, the country round Kislyar, on the northern side of Caucasus, being attacked by locusts, was saved through the virtue of a bottle of water fetched in the greatest haste from the holy well, and which immediately brought together a flock of the birds. At Ararat, and in Tiflis, every one knew that the water was brought; and as to the success attending the use of it, that might be easily learned in Kislyar, where the bottle, with some of the miraculous water, was still lying in the church!

From this chapel, we ascended the grassy eminence which forms the right side of the chasm, and had to suffer much from the heat, insomuch that our Kossak, who would much rather have galloped for three days together through the steppe, seated on horseback, than climb over the rocks for two hours, declared that he was ready to sink with fatigue, and it was necessary to send him back. About six o'clock in the evening, as we too were completely tired, and had approached close to the region of snow, we sought out a place for our night's lodging among the fragments of rock. We had attained a height of 12,360 feet; our bed was the hard rock, and the cold icy head of the mountain our only stove. In the sheltered places around, still lay some fresh snow; the temperature of the air was at the freezing point. M. Schiemann and myself had prepared ourselves tolerably well for this contigency, and our joy at the enterprise also helped to warm us, but our athletic yäger Sahák (Isaac), from Arguri, was quite dispirited with the cold, for he had nothing but his summer clothing; his neck and legs from the knee to the sandal were quite naked, and the only covering for his head was an old cloth tied round

it. I had neglected, at first starting, to give attention to his wardrobe; it was, therefore, my duty to help him as far as I could; and as we had ourselves no spare clothing, I wrapped his nakedness in some sheets of grey paper which I had brought with me for the purpose of drying plants; this answered him very well.

As soon as the darkness of night began to give way to the dawn, we continued our journey towards the eastern side of the mountain, and soon found ourselves on a slope, which continues all the way down from the very summit. It may be seen in the drawing of the Convent of St. James, on the left, behind the roundish and grassy projecting hills; it is formed altogether of sharp angular ridges of rocks, stretching downwards, and having considerable chasms between them, in which the icy covering of the summit disappears, while forming glaciers of great extent. Several of these rocky ridges and chasms filled with ice lay between us and the side of the mountain which we were striving to reach: we got successfully over the first ridge, as well as a beautiful glacier immediately succeeding it. When we arrived at the top of the second ridge, Sahák too lost the courage to proceed further; his limbs, frozen the preceding night, had not yet recovered their natural glow, and the icy region towards which he saw us rushing, in breathless haste, seemed to him to hold out little hope of warmth and comfort: so, of our attendants, the one was obliged to stay behind from the heat, the other from the frost. M. Schiemann alone, though quite uninitiated in hardships of this kind, yet never lost the heart and spirit to stay at my side; but, with youthful vigour and manly endurance, he shared in all the fatigues and dangers, which soon accumulated to an extraordinary extent. Before the eyes of the tarrying yäger, we crossed over the second glacier, which lay before us, and ascended the third ridge; taking an oblique direction upwards, we reached, at the back of it, and at an elevation of 13,954 feet, the lower edge of the ice, which continues without interruption from this point to the summit.

Now, then, the business was to mount this steep, covered with eternal winter. To do so in a direct line was a thing impossible for two human beings, although the inclination did not quite amount to thirty degrees. We therefore determined to go obliquely upwards on the slope, till we gained a long craggy ridge, which stretches a great way up towards the summit, and slight indications of which may be seen on the left side of the mountain, in the sketch made from St. James's, as well as in that from Syrbaghan. This we succeeded in accomplishing, by cutting with our staffs regular hollows in the ice, on which lay a thin coat of newly-fallen snow, too weak to give our footsteps the requisite firmness. In this way we at last got upon the ridge, and went along it, favoured by a deeper drift of the fresh snow, directly towards the summit.

Although it might have cost us great exertions, yet it is probable that on this occasion we could have reached, contrary to all expectations, the lofty aim of our wishes: but our day's labour had been severe; and as it was three o'clock in the afternoon, it was time for us to consider where we should find a resting place for the coming night. We had reached nearly the furthest end of the rocky ridge, and an elevation of 15,400 feet above the sea, or about the elevation of the summit of Mont Blanc; and yet the head of Ararat, distinctly marked out, rose to a considerable height above us. I do not believe that there existed any insuperable obstacle to our further advance upwards; but the few hours of daylight which still remained to us, for climbing to the summit, would have been more than expended in accomplishing this object; and there, on the top, we should not have found a rock to shelter us during the night, to say nothing of our scanty supply of food, which had not been calculated for so protracted an excursion.

Satisfied with the result, and with having ascertained that the mountain was by no means wholly inaccessible on this side, and having made our barometrical observations, we turned about and immediately fell into a danger which we never dreamt of in ascending. For, while the footing is generally less sure in descending a mountain than in ascending it, at the same time it is extremely difficult to restrain one's self and to tread with the requisite caution, when looking from above upon such a uniform surface of ice and snow, as spread from beneath our feet to the distance of two-thirds of a mile without interruption, and on which, if we happened to slip and fall, there was nothing to prevent our rapidly shooting downwards, except the angular fragments of rock which bounded the region of ice. The danger here lies more in want of habit than in real difficulty. The active spirit of my young friend, now engaged in his first mountain journey, and whose strength and courage were well able to cope with harder trials, was yet unable to withstand this: treading incautiously, he fell; but, as he was about twenty paces behind me, I had time to strike my staff before me in the ice as deep as it would go, to plant my foot firmly on my excellent many-pointed ice-shoe, and, while my right hand grasped the staff, to catch M. Schiemann with my left, as he was sliding by. My position was good, and resisted the impetus of his fall; but the tie of the ice-shoe, although so strong that it appeared to be of a piece with the sole, gave way with the strain: the straps were cut through as if with a knife, and, unable to support the double weight on the bare sole, I also fell. M. Schiemann, rolling against two stones, came to a stoppage, with little injury, sooner than myself; the distance over which I was hurried almost unconsciously, was little short of a quarter of a mile, and ended in the debris of lava, not far from the border of the glacier.

In this disaster, the tube of my barometer was broken to pieces; my chronometer was opened, and sprinkled with my blood; the other things which I had in my pockets were flung out by the centrifugal motion, as I rolled down; but I was not myself seriously hurt. As soon as we had recovered from our first fright, and had thanked God for our preservation, we looked about for the most important of our scattered articles, and then resumed our journey down. We crossed a small glacier by cutting steps in it; and soon after, from the top of the ridge beyond it, we heard with joy the voice of our worthy Sahák, who had had the sagacity to look for and await our return in this spot. In his company we had at least the satisfaction of passing the night in the region of grass, to the dry heaps of which, being always chilly, he set fire, in order to warm himself. On the third day, about ten o'clock in the morning, we reached our dear monastery, where we refreshed ourselves with juicy peaches and a good breakfast, but took special care not to let a syllable escape us, while among the Armenians, respecting our unlucky falls; as they would not have failed to discover therein the divine punishment of our rash attempt to arrive at the summit; access to which, from the time of Noah, has been forbidden to mortals by a divine decree: for all the Armenians are firmly persuaded that Noah's ark remains to this very day on the top of Ararat, and that, in order to ensure its preservation, no human being is allowed to approach it.

CHARACTERISTICS OF INDIAN CHARACTER.

A literary traveller thus writes of the Chyans on Upper Missouri in 1825: "Most of the Chyans never saw a white man before; they are the finest and wildest looking Indians we have yet seen; they are the genuine children of nature; they have all the virtues nature gave, without the vices of civilization. These must be the men described by Rousseau, when he gained the medal from the Royal Academy of France. They are artless, fearless, and *live in the constant exercise of moral and Christian* virtues—though they know it not." "Some parts of the country are beautiful in the extreme."

M. de Lapoterie, speaking of the Cherokees, and other southern Indians, says, "These Indians look upon the end of life to be *living happily*; and for this purpose their whole customs are calculated to *prevent avarice*, which, they think, *embitters* life. Nothing is a more severe reflection among them than to say that a man *loves his own*. To prevent the existence and propagation of such a vice, they, upon the death of an Indian, *burn all* that belonged to the deceased, that there might be *no temptation* for the parent to hoard up a superfluity of domestic conve-

niences, &c., for his children." "They cultivate no more land than is necessary for their subsistence and hospitality to strangers. At the Feast of Expiation they burn all that is left of last year's crop, &c."

Colden says, "History cannot give an instance of a Christian king observing a treaty so strictly, or for so long a period, as these barbarians (*as they are called*) have done."—*Vol. I. p.* 34.

Clavegero says, "The Mexicans had, as the other tribes, a scrupulous regard for truth."

Bertram says of the Creek nation, "Joy, contentment, love, and friendship, without guile or affectation, seem inherent in them or *predominates in their vital principle—for it leaves them but with their breath.*" Bertram had lost his way among the woods. He saw an Indian at his door beckoning to him to approach and come in. Of himself and horse the best care was taken. When he wished to go, the Indian led him on the right track. He adds, "They are just, honest, liberal, hospitable to strangers, affectionate to their wives, their children, and relations; frugal, persevering, charitable, forbearing." It must be recollected this testimony is given of Indians in their *unsophisticated* state, *before the corrupting influence of the lower class of European emigrants had reached them.*"

"They are," writes Major Long, "of opinion that the WAHcondAH has been more profuse of his gifts, especially the knowledge of letters, to the white people than to themselves. They consider the *result* of experience, thus easily *transmitted*, like the operation of some *mystic medicine.*" "But they claim a superiority in natural intelligence," &c.

"They esteem themselves more generous, brave, and hospitable to strangers than the white people, and these beneficient virtues with them, mark 'the perfect man.' If a white man or stranger enters the habitation of an Indian, he is not asked if he has dined, or if he is hungry, but independently of the time of the day or night, the pot is put on the fire, and if there is a single pound of venison in the possession of the family, that pound is cooked and set before him."

"Every Indian warrior holds *his honour* and the *love of his country* in such high esteem as to *prefer it to life*, and they will suffer the most exquisite tortures rather than renounce it. There is no such thing among them as desertion in war, because they do *not* fight for hire, but for wreaths of swan feathers. The *just* awards which they *always* bestow on *merit*, are the great and leading—the only motives that warm their hearts with a strong and permanent *love of their rights*; governed by simple and honest laws founded on right reason; their whole constitution breathes perfect freedom, by which means there glows such a cheerful warmth of *courage* and *constancy* in each of their breasts as cannot be described. They believe that their readiness to serve their country should not be subservient to their own wishes and knowledge, but always *under divine controul.* I have seen a large company set out for war, return in parties, and be applauded by the united voice of the chiefs because *they acted in obedience* to their *Nana Ishtahoola*, (guardian angels) who impressed them."—*Adair.*

Beltrami thus writes to the Countess Compagnoni, "Every Indian is at liberty to speak to the agent; but as *presumption* and *gossipping* are vices unknown among the red people, it rarely happens that the agent has to reply to any but chiefs, civil and military, the orators, or the prophets. Every individual may also lay their complaints before him against the traders; but the privilege is rarely used, for the Indians will revenge themselves, but will not descend to the office of accusers. There is great dignity and magnanimity in the *silence* they observe with regard to the traders, who are not ashamed to *cheat them* in every possible way. This is one powerful cause of their constant and increasing hostility to the civilized. The red men, who are *most in contact with the white, are uniformly the worst.*"

Of a council which he attended beyond the Mississippi, he thus writes: "I heard *morceaux* of eloquence worthy of Athens or of Rome. *Peskawe* descended from the throne with Spartan dignity,* and *Koudous-wa* extended his hand to him as he ascended it, with the noble air of a truly generous spirit. I am sometimes astonished at finding the grand incidents of ancient and modern history in these wilds. The grave and dignified air of Wa-manctouka contributed to the majesty of the ceremony; on this occasion he assumed a sacerdotal kind of air; he consecrated the Calmut, turning the tube first horizontally to heaven, and to earth, east and west, invoking the GREAT SPIRIT."

Of a hunting expedition, at which he was present, he thus writes: "The chief who accompanied me with M. Renville, let fly his arrow and shot a buffalo," &c. "Never did I see attitudes so graceful as those of the chief. They alternately reminded me of the equestrian statue of Marcus Aurelius, on the capitol, and that of the great Numidian king. Altogether it was the most astonishing spectacle I ever saw; I thought I beheld the combatants and games of the ancients. I played nearly the same part as the Indians of former times did in thinking the first Spanish beings of superior order. While the chief with his quiver, his horse, and his victim, formed a group worthy of the pencil of Raphael or the chisel of Canova."—*Discovery of the Source of the Mississippi.*

* "The calm repose of person and feature; the self-possession under all circumstances, the incapability of surprise or *dereglement*, and that decision about the slightest circumstance, and the apparent certainty that he is acting absolutely *comme il faut*, is equally "gentleman-like and Indian-like."—*New York Mirror in London Weekly Journal*, Oct. 3, 1845.

ADDRESS BY ELDER HEDLOCK.

Beloved Saints,—It is with a deep impression of a duty I owe to you, that I address you at this time; and while I am aside from the busy scenes that so fully engross my attention every day, I feel that I cannot be better employed than to communicate through the medium of the STAR, my thoughts upon the great subject that is of so vital importance to every Saint, and the reasons why I have so long been silent.

The Saints have justly expected from me, according to promise at the last conference, a pamphlet, setting forth the reasons why the Saints left Nauvoo to seek a home in the wilderness; and also a statement of the mode of operation, and probable cost of a company of emigrants from here to California. For this delay I owe an apology, and assign the following reasons. It is well known to all the Saints that the heavy hand of persecution has compelled the Saints of Nauvoo to leave their homes and go to the western coasts of America, which has put a stop to the emigration of the Saints for a season, and at a time when I was labouring under embarrassments, owing to fulfilling the orders from Nauvoo, by sending out so many emigrants from whom I received nothing in return to assist me in defraying expenses here; and when orders came for no more to emigrate to Nauvoo, there were additional liabilities incurred by loans on books, and bills for publishing left unpaid, in order that all funds might go to Nauvoo by elder Woodruff, to assist the Saints in their exodus to California. These burdens, together with the importance of maintaining our position, which we had assumed as a presidency of the church in Britain, before the Saints and the world, and to lay a foundation for carrying into effect the great objects of the Commercial Joint Stock Company—the gathering together of the Saints agreeably to the commands of the Most High—also to liquidate all demands upon us as servants of God, we have been compelled to resort to the only alternative of sustaining ourselves by enlarging our connexions and entering more fully into business with the world, doing which has occupied my time so closely that I have laboured night and day; and I am happy to inform you that my labours have not been in vain, and that we shall soon be so arranged that I shall have more time to devote to the great objects that so immediately interest the Saints; at the same time my expectations have been more than realized, for I have in the short space of two weeks, sent in two ships, upwards of five hundred emigrants, and prospects bid fair for doing a heavy business for two months to come, and with the blessing of God we shall be able to maintain our honour, and meet all demands upon us, besides forming a a good connexion in business, and laying a foundation for the operations of the Joint Stock Company. This is one reason why I have been so long silent; and another is that I have expected by every steamer a letter of instructions from the Twelve, but as yet I have received none, and the time has arrived when I can no longer be silent, but shall endeavour, according to my best ability, to carry out the instructions received from elder Woodruff previous to his departure, and the voice of the general conference held in Manchester, by

submitting to the next general conference the formation of the first company of emigrants, the time of their departure and those things necessary for them to take with them to effect a settlement in a new country, together with the costs of the journey as near as I can calculate. I hope the Saints will come prepared to act upon the subject, and so many as intend to go in the first ship, will bring or send their names to the general conference, that we may know how many to provide for. If we cannot obtain all at the conference, when they have the plan before them, they must send their names to my office, in Liverpool, that we may have a ship and all things prepared by the 10th of next September.

I have received a letter from elder Woodruff from which I have extracted the following.

"*Midship, Ashburton, Atlantic Ocean, 400 miles east of New York, March 2d*, 1846.

"Dear Sir,—Notwithstanding the fury of the waves, winds, storms, gales, hurricanes and tornadoes, and all the prophesying of my enemies, I am neither drowned nor burned, though I have been in danger enough, both from fire and water. We have experienced the roughest passage, such as the mariner seldom sees. The first ten days we spent in the Irish Channel, beating against head winds and gales, in danger of rocks and shoals. When seventeen days at sea we were only about one thousand miles from Liverpool. The second mate was washed overboard with a sea, and lost, on the 3rd of February; his name was William Drummond, twenty-four years of age; it was a most exciting scene. The wind changed when about seventeen days out, and we had fair wind four or five days; we ran one thousand miles in five days, which carried us nearly to the Banks, then the wind changed to the west again, and continued so nearly twenty days, almost constant storms, hurricanes, cold, snow, hail, and frost. Several days we have run under nearly bare poles, some of our jibs and stay sails being blown to ribbons. We shipped seas that broke to pieces the binnacle and wheel; the helm was lashed down part of the time, but the ship being strong we lived through it, though many would have gone to the bottom. We have now been at sea nearly forty days, and have had only about one week fair winds. We have now a fair wind that has lasted forty-eight hours; we are within four hundred miles of New York, running before a fair breeze eleven knots an hour. We were considerably sick for the first ten days, since that time we have had sufficient health to eat up most of our provisions. I never saw half so much rough weather in my life as I have this voyage. Give my respects to elders Ward, Banks, Wilson, and all Saints who inquire after me. Brother Stratton is well. I wish you to write me a long letter in answer to this, and give me all the news with it; direct it to Nauvoo; I shall be anxious to hear it. Until that time I bid you good bye.

New York, March 7th, 1846.

We arrived in dock last night, and I spent the night at brother Beard's, and I felt to thank God for the privilege of treading on *terra firma* once more. We were forty three days at sea, but when I came to learn how other ships fared that came out of Liverpool before us, I was perfectly satisfied with our voyage. * * * It has indeed been a terrible time at sea.

I have learned since my arrival that the Twelve, with several hundred Saints, had left Nauvoo for the West, expecting the rest to follow in the spring; their lives were sought, but they are all safe, thank God. I shall hasten to Nauvoo as speedily as possible. There were two hundred Saints that went West with elder Brannan; they were loaded down with freight, some for Touboui, where elder Pratt is. The Saints are expecting to charter or buy two ships in September. All are alive for emigration, most of the Eastern churches are going by water,

Yours, most respectfully,

W. Woodruff.

P. S.—You will hear from me after I get to Nauvoo. It is a hard winter in America, New York is choked up with snow, so that teams cannot get along. The endowments will continue in the wilderness, so I hear.

W. W.

From the foregoing extracts the Saints will learn that the Twelve are beyond the reach of their enemies, and their early leaving Nauvoo may account for them not writing to me on the subject of the emigration of the Saints.

We also learn that the same exertions are making in America, as we are desirous of making in England, to carry out the work of the gathering; and if we send out one or two ships in September, with emigrants, we shall only be acting in concert with our brethren there.

I hope that nothing will be wanting on the part of the Saints in Great Britain, who have proved themselves worthy of the name by rendering every assistance in their power to promote the great work of God; but that in the hour of need, when decisive steps are to

be taken, they will be found at their post, determined to do the will of God, and gather together in the last days. The time has come when we are required to make sacrifices of our homes, and the land of our fathers, and go forth in obedience to the commandment of God, to seek a home in the wilderness.

Let every one count the cost before he goes, and remember that he will have to build a house before he can inhabit it, and plant fields before he can eat the fruit thereof, also vineyards, before he can drink the wine thereof. Towns and cities must be built before they can be dwelt in. Paved streets lighted with gas, must be paved, and the gas must be manufactured before they can be enjoyed. Before the mechanic can find manufactories, they will have to erect them, and to effect these great objects, it will be necessary for those that go first to take with them as much useful machinery as possible, for they will go like pilgrims into a land of which they know but little at present, and what is useful to us here will be found useful there. They will have to bid farewell to their native homes, and to near and dear friends, in order to lay the foundation of a home for the Saints of the Most High, and be instrumental in carrying the gospel to the nations of the earth. Brethren, are you prepared to make these sacrifices? If so, let your names be forwarded as we have mentioned; and, in the mean time, let the Saints be diligent in preparing for the journey, by providing themselves with plenty of good clothing, with all requisites necessary for a household. Let every mechanic procure suitable tools. I mention these things at present, but will endeavour to lay before the General Conference a printed list of articles necessary both for the voyage and settlement. I wish to see a company fitted out that will do honour to the character and wisdom of the Saints.

I have been often asked, what benefit would the whole church derive from the formation and operations of the British and American Commercial Joint Stock Company, and what advantage it would be to the poor who could not take shares in it? In reply to the first question, I will give my views from personal knowledge and experience. Having been a member of the church for about fourteen years, and an eye-witness to the sufferings of the Saints; who have been driven from the cities they have built, and from the fields they had cultivated three times, without any return being made them for their losses, although it has been legally sought for by the Church.

Many of the Saints have been murdered while defending their wives, and children, and their own firesides. I have seen thousands of Saints driven from the lands which their industry had made into homes, and which they had purchased with their own money, as the records of the State will testify, to wander in the highways and wilderness, and bleak prairies, in the depth of winter, with no protection for men, women, and children from the pelting storm, save a few scanty bed clothes rescued from the plunder of those who kindled the flames in hundreds of dwellings. I have witnessed the widow and orphans weeping over the remains of the husband and father, who, while endeavouring to protect them from the violence of a mob, have fallen victims to the same. I have assisted to carry to the tomb four brethren in one day, who fell by the cruel hands of the mob, and now, to complete the work of assassination and murder, they have slain the Prophet and Patriarch of the church, while under the sworn and pledged protection of the chief magistrate of the State; and now for the sake of peace, rather than fight and shed the blood of any, the Saints have chosen to sacrifice their city, their temple, and the fields they have cultivated, and seek a home in the wilderness.

Now, considering all these things, the Saints in Britain must know that hundreds of thousands of pounds, in time, money, property, and hasty removals, and in being plundered by the mob, have been lost or unavoidably expended, while, if the church could have enjoyed her rights, guaranteed to every American citizen by the constitution of the United States, not incurring these expenses nor suffering these losses, much might have been expended in erecting manufactories, and supplying the raw materials, and thus have given employment to thousands who were flocking every year to Nauvoo; and the sad tale told by the few who have returned would not have been, and the hundreds who have sought employment in the surrounding towns among their enemies, might this day have been members of the body of Christ, instead of apostates through the influence of their employers. The Saints in England, then, will understand that, their brethren in the West will not be able to take much with them, besides the few things necessary for a long and tedious journey, and two years must roll away before they can again enjoy their homes and their own firesides; and when they have houses and lands, they will be destitute of machinery, materials, and money, and of the means of giving employment to those who may go to California from England or the Eastern States by water, as also of means for fitting out preachers to go to the nations to warn them for the last time before the coming of the Son of Man.

The great work of the last days cannot be accomplished by the Saints, without a united exertion of the whole church both in England and America. And while the Saints in

America are journeying to the land where they can rest, let me ask of the Saints in Britain to use their utmost exertions to render them all the assistance they can. And how can we do it effectually? Only on a well-organized system, by which every individual will have his rights secured to him or her by the laws of the land.

Having a view of the situation of the church in Nauvoo, and having been a witness of their sufferings, and the evils arising from a waste of capital in vexatious lawsuits, and in the driving of the Saints from their homes, feeling also a heavy burden by assisting the poor; and from these things realizing the advantages to be derived by having some capital at command, first suggested to my mind the necessity of forming a company to promote the interests of the whole church, and at the same time repay the shareholders; and I am thankful to Almighty God that we are soon to realize the complete registration of the company; when what is now a name will soon be a reality, and its benefits will flow to all connected with it.

I have been lengthy in my remarks before coming to a calculation in figures, having a desire that the Saints may comprehend the true position of the church at present. In answering the first question, I will endeavour to show wherein the company will derive a profit, and wherein the whole church will be benefitted. First in the article of provisions for emigrants. Every one hundred emigrants want £50 worth of provisions, which, passing through different hands, advances it at least twenty per cent; but which would leave a profit to the company of £10, and on every thousand passengers, £100, who frequently may be booked in three weeks. And if others can make a good profit in dealing in provisions, I am sure the company can do the same, by supplying other ships as well as our own, as also the Saints in the country. In chartering ships for New York, if we can supply freight and passengers, we can save at least £100 in every ship. If the company selects competent persons to purchase, we will say, part of a cargo of manufactured goods of various kinds, and sends some one out with them to New York, and he there purchases a cargo of flour, Indian corn, pork, beef, lard, &c., it would afford a profit to the company, and be useful to the Saints. It might be done to supply our own people on their voyages out to California.

It will cost about two thousand pounds to charter and fit a ship for a voyage to California, and if we can get a full cargo of freight and passengers, it would nearly amount to this sum; but if we purchase a ship, and have it, and the cargo ensured, it will, of course, belong to the company, the expense of a charter, and they would also have the privilege of taking out a cargo of goods to trade at the different ports on their voyage out and home; and can also take out machinery and other things to the Saints to the West, which, perhaps, could not otherwise obtain. Having a capital to work with, these things can be accomplished, whereas, in the impoverished state of the church, and especially without a combination of effort and abillity no two or three isolated individuals could accomplish. With a capital of even ten thousand pounds a good profit may be returned to the company, at the same time much can be done towards laying the foundation of a home for the Saints, and for providing employment for the poor, when they arrive there, which will be of the greatest importance, while, on the other hand, if employment be not found, they would have a long and hard struggle to surmount the difficulties of settling in a new country,

This was one object of the company, when the Saints were considered to be settled in Nauvoo, and it will be of much greater importance now.

The readers of the present address will not understand that I am dictating what shall be done, as that will be according to the wisdom of the Directors on the Complete Registration, but I am merely throwing out a few hints of what may be effected by active and prudent exertions, under the blessing of God. I am convinced also that much facility may be afforded to the emigration of the poor Saints, and, indeed, we trust that the time will come when the Saints, by the combined energies of all, may bid adieu to their long and cold companion, poverty, and begin to enjoy the blessings of earth, under the guardianship of their heavenly Father.

The advantages of a company may also be seen in this: suppose the Saints in England, were to raise ten thousand pounds, and trust its outlay to a few individuals, it would open a door for discord and jealousy, and the main object for which the amount was raised might not be attained, but the capital might be squandered, and the hopes of all might be disappointed; but by the formation of a company, according to the existing Act of Parliament for the Regulation of Joint Stock Companies, the property is secured, and though the expense will be considerable, yet the rights of the shareholders will be made sure unto them. A company, then, thus established, receiving the sanction of the heads of the church, and seeking the blessing of God upon its exertions, will surely be a mighty instrument for the gathering of the Saints, the building up of Zion, and in the carrying forth the gospel unto the nations of the earth. What Saint then will hold back from such a scheme, with such objects in view, and in which the rights of all will be recognized and secured? The Saints will be duly apprised of every movement, and the combined wisdom of all will be called into exercise for the good of all, while the company will be so organized by law, that enemies and apostates cannot overthrow it. REUBEN HEDLOCK.

Latter-day Saints' Millennial Star.

APRIL 15, 1846.

WE again recur to the important subject of the Joint Stock Company, from a consideration of its great importance, and in order to prepare the Saints, to carry out into effective operation a plan so well calculated to benefit all connected with it, and to further the gathering of the people of God, and the buildiug up of his kingdom.

We are well aware that all do not understand the subject alike, and that the views of some are too much contracted respecting it. We wish to write for the benefit of such, and desire to lay the matter before them in all its magnitude and importance.

In the first place we would remark that the position of a Saint of the last days, amongst professed religionists, or the world at large, is entirely different from that of any other individual. He becomes a marked character, not only in the estimation of men, but of beings of another order, and to whom this world is subject. He has done something, when he has gone forth, and been initiated into the kingdom of God, but in order to advance, and be made perfect in all things, he has much to learn of things that to mankind are hidden, and that are not lawful to be uttered in their midst. He must come into possession of principles, and knowledge, that shall be keys unto him to unlock and open the glorious principles of truth that have been long veiled and hidden from human ken because of transgression. But how is this to be effected? By the gathering of the Saints, by the erection of temples, in which these glorious mysteries may be unravelled, where alone the people of the Lord may be taught to know and to do his will. But the Saints cannot be gathered, neither can temples be erected, but by the combined efforts and energies of the people of God being brought into successful operation. A contemplation therefore of the peculiar position of the Saints amongst mankind, and of the things to be accomplished by them, will at once be sufficient to convince any one of the necessity of union and being united, of taking a high and dignified stand amongst the nations of the earth.

The completion of the Joint Stock Company, and afterwards of carrying out into active operation the purposes of the same will be very expensive, but that expense will be but a trifling item when brought into the balance, to weigh against the advantages to be derived from the company for the well-being of the Saints, and the glory of God.

It will be necessary for the company to employ good, skilful, active, and intelligent men; these men must be well remunerated for their services; and our sincerest wish is, that a spirit of niggardliness may never have control in the regulations of the same. Let the great and sublime work of the last days, have its due and legitimate effect upon every one; let them consider the high and exalted condition to which they are elevated in connexion with the kingdom of God; and remember that no mean, paltry, half-hearted measures will ever conduce to, or be in harmony with so great and glorious a work.

Let the minds of the Saints, then, be prepared to meet the subject when laid before them at the General Conference in Manchester, which, at present, is intended shall be held in Whitsun week, commencing on the last day of May.

Many great and gigantic schemes are at work in the world, and the minds of their supporters have expanded, and their hearts have enlarged to devise liberal things, and their success is equal to their views and desires; but every scheme and every plan falls infinitely short in its objects to the great work of God, while the privilege of the people of God, of being guided by the Spirit of Truth, ought to give faith and confidence sufficient to enable them to surpass in their designs, and, in the completion of their objects, all the world besides them.

Let this be done, let nothing less satisfy the enlarged hearts of the people of God, and great shall be the reward of the faithful in the day of triumph. Amen.

We have much pleasure in stating to all well wishers of the interests of the Joint Stock Company, that we expect shortly that Mr. Samuel Downes, who has so distinguished himself in the cause, will come out to labour entirely on behalf of the company.

MINUTES OF CONFERENCE.

Philadelphia Chapel, Bradford, March 28th, 1846.

The morning being very fine, and having the president of the Manchester conference, (elder J. D. Ross) along with president Charles Miller, we had a large assemblage of Saints and strangers soon after ten o'clock, when the meeting was called to order by elder Ross. Elder Charles Miller was called to preside, and brother Frederick Bapty, from Leeds, to act as clerk. The representation of branches then took place in the following order:—

Bradford.—Represented by elder Milnes. 155 members, including 1 high priest, 2 elders, 7 priests, 4 teachers, and 4 deacons. Baptized since last conference 13, received by letter 4, removed 17, cut off 6, dead 3.

Leeds.—By elder Paul Harrison. 61 members, including 3 elders, 4 priests, 2 teachers, and 1 deacon. Baptized 14, received 1, removed 3, cut off 3.

Idle.—By elder Abraham Lord. 57 members, including 3 elders, 8 priests, 1 teacher, and 2 deacons. Baptized 9, removed 4, cut off 2.

Halifax.—By elder Thomas Child. 12 members, including 1 elder, and 1 priest. Baptized 3.

Huddersfield.—By elder Charles Miller. 19 members, including 2 elders, and 2 priests. Baptized 2, received 3

Stanningley.—By elder Jeffrey Dinsdale. 7 members, including 1 elder, and 2 priests.

Wakefield.—By elder Paul Harrison. 12 members, 1 priest.

Low Moor.—By elder Peel. 8 members, 1 elder, and 1 teacher.

Total, 8 branches, consisting of 331 members, including 1 high priest, 13 elders, 24 priests, 9 teachers, and 6 deacons. Baptized since last conference 41, cut off 11, dead 3.

The whole represented as being in general good standing.

Elder Paul Harrison, on behalf of the Leeds branch, recommended that brother Mark Hill Beaumont, priest, be ordained to the office of elder, as also priest George Hewitson, who, having removed to Wakefield, has been labouring there for some time; and further, that he preside over the branch of the church there.

Elder Abraham Lord, on behalf of the Idle branch, recommended, that as 12 members were working, or about to work and reside at Bramhope, they be organized into a branch, called the Bramhope branch, and that priest James Sers be ordained elder, and take charge of the same. Resolutions were carried that these recommendations be acceded to.

In the afternoon, after the administration of the sacrament, the president spoke lengthily on the utility of the same, and the importance of attending to it. He also showed what blessings would accrue to those who would render obedience to the gospel of Christ, by being permitted to share in the various ordinances of God's house, administered by persons having due authority.

The three priests nominated to the office of elders were now ordained, and a sister confirmed.

Elder Ross expressed his great pleasure and satisfaction in meeting, in this, his first visit to Bradford, with the people against whom nearly every body spoke. In continuing his remarks, he spoke in a most pleasing manner on the beauties of the "Joint Stock Company" in assisting in the spiritual and eternal, as well as the temporal salvation of mankind; which was followed by an exhortation from the president to the presidents of branches, disiring them to do their utmost in rolling on the kingdom of God.

The clerk then read the minutes, which were received with thanks, and the congregation dismissed after a day of happiness, with union and love prevailing in their midst.

CHARLES MILLER, President.
FREDERICK BAPTY, Clerk.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

IN a few of our last numbers we have made extracts from the work of Captain Fremont, relative to incidents connected with an expedition to the Rocky Mountains, and we now purpose quoting from his second expedition to Oregon and California, matter which we doubt not will be highly interesting to our readers at the present time, knowing as we do, that many of our brethren are at this moment travelling through the region of country he has so ably portrayed; and by thus bringing the scenery and hardships of the expedition to our own homes, we may be led to participate with our brethren in their arduous undertaking, in seeking a home where they can rest in peace, free from the persecutions of a lawless horde of half-civilized barbarians, who, with liberty on their lips, have tyranny stamped on their hearts, and who, from the imbecility of the executive power in the Western States of America, rule rampant in deeds of rapine and murder.

After a few introductory remarks, stating the number of the party comprising the expedition, and the instruments requisite for scientific purposes, we leave the gallant Captain to relate his own adventures, merely premising that he started on his exploring expedition from the little town of Kansas, on the Missouri frontier, on the 29th May, 1843.

To make the exploration as useful as possible, I determined, in conformity to general instructions, to vary the route to the Rocky Mountains from that followed in the year 1842. The route was then up the valley of the Great Platte river to the South Pass, in North latitude 42 degrees; the route now determined on was up the valley of the Kansas river, and to the head of the Arkansas, and to some pass in the mountains, if any could be found, at the sources of that river.

By making this deviation from the former route, the problem of a new road to Oregon and California, in a climate more genial, might be solved; and a better knowledge obtained of an important river and the country it drained, while the great object of the expedition would find its point of commencement at the termination of the former, which was at that great gate in the ridge of the Rocky Mountains called the South Pass, and on the lofty peak of the mountain which overlooks it, deemed the highest peak in the ridge, and from the opposite sides of which four great rivers take their rise, and flow to the Pacific or the Mississippi.

Various obstacles delayed our departure until the morning of the 29th, when we commenced our long voyage; and at the close of a day, rendered disagreeably cold by incessant rain, encamped about four miles beyond the frontier, on the verge of the great prairies.

Resuming our journey on the 31st, after the delay of a day to complete our equipment and furnish ourselves with some of the comforts of civilized life, we encamped in the evening at Elm Grove, in company with several emigrant wagons, constituting a party which was proceeding to Upper California, under the direction of Mr. J. B. Childs, of Missouri. The wagons were variously freighted with goods, furniture, and farming utensils, containing, among other things, an entire set of machinery for a mill, which Mr. Childs designed erecting on the waters of the Sacramento river, emptying into the bay of San Francisco.

We were joined here by Mr. William Gilpin, of Missouri, who intending this year to visit the settlements in Oregon, had been invited to accompany us, and proved a useful and agreeable addition to the party. From this encampment our route, until the 3rd of June, was nearly the same as that described to you in 1842. Trains of wagons were almost constantly in sight, giving to the road a populous and animated appearance, although the greater portion of the emigrants were collected at the crossing, or already on their march beyond the Kansas river.

Leaving at the ford the usual emigrant road to the mountains, we continued our route along the southern side of the Kansas, where we found the country much more broken than on the northern side of the river, and where our progress was much delayed by the numerous small streams, which obliged us to make frequent bridges. On the morning of the 4th we crossed a handsome stream, called by the Indians Otter Creek, about 130 feet wide, where a flat stratum of limestone, which forms the bed, made an excellent ford. We met here a small party of Kansas and Delaware Indians, the latter returning from a hunting and trapping expedition on the upper waters of the river; and on the heights above were five or six Kansas women, engaged in digging prairie potatoes (*psoralea esculenta*). On the afternoon of the 6th, while busily engaged in crossing a wooded stream, we were thrown into a little confusion by the sudden arrival of Maxwell, who entered the camp at full speed at the head of a war party of Osage Indians, with gay red blankets, and heads shaved to the scalp lock. They had run him a distance of about nine miles, from a creek on which we had encamped the day previous, and to which he had returned in search of a runaway horse belonging to Mr. Dwight, which had taken the homeward road, carrying with him saddle, bridle, and holster pistols. The Osages were probably ignorant of our strength, and, when they charged into the camp, drove off a number of our best horses; but we were fortunately well mounted, and, after a hard chase of seven or eight miles, succeeded in recovering them all. This accident, which occasioned delay and trouble, and threatened danger and loss, and broke down some good horses at the start, and actually endangered the expedition, was a first fruit of having gentlemen in company—very estimable, to be sure, but who are not trained to the care and vigilance and self-dependence which such an expedition required, and who are not subject to the orders which enforce attention and exertion. We arrived on the 8th at the mouth of the Smoky-hill fork, which is the principal southern branch of the Kansas; forming here, by its junction with the Republican, or northern branch, the main Kansas river. Neither stream was fordable, and the necessity of making a raft, together with bad weather, detained us here until the morning of the 11th, when we resumed our journey along the Republican fork. By our observations the junction of the streams is in latitude 39 deg. 03 min. 38 sec., longitude 96 deg. 24 min. 56 sec., and at an elevation of 926 feet above the gulf of Mexico. For several days we continued to travel along the Republican, through a country beautifully watered with numerous streams, handsomely timbered; and rarely an incident occurred to vary the monotonous resemblance which one day on the prairies here bears to another, and which scarcely require a particular description. Now and then we caught a glimpse of a small herd of elk; and occasionally a band of antelopes, whose curiosity sometimes brought them within rifle range, would circle round us, and then scour off into the prairies. As we advanced on our road these became more frequent; but as we journeyed on the line usually followed by the trapping and hunting parties of the

Kansas and Delaware Indians, game of every kind continued very shy and wild. The bottoms which form the immediate valley of the main river were generally about three miles wide, having a rich soil of black vegetable mould, and for a prairie country, well interspersed with wood. The country was everywhere covered with a considerable variety of grasses, occasionally poor and thin, but far more frequently luxuriant and rich. We had been gradually and regularly ascending in our progress westward, and on the evening of the 14th, when we encamped on a little creek in the valley of the Republican, 265 miles by our travelling road from the mouth of the Kansas, we were at an elevation of 1,520 feet. That part of the river where we were now encamped is called by the Indians the *Big Timber*. Hitherto our route had been laborious and extremely slow, the unusually wet spring and constant rain having so saturated the whole country that it was necessary to bridge every watercourse, and, for days together, our usual march averaged only five or six miles. Finding that at such a rate of travel it would be impossible to comply with my instructions, I determined at this place to divide the party, and leaving Mr. Fitzpatrick with 25 men in charge of the provisions and heavier baggage of the camp, to proceed myself in advance, with a light party of 15 men, taking with me the howitzer and the light wagon which carried the instruments.

Accordingly, on the morning of the 16th, the parties separated; and bearing a little out from the river, with a view of heading some of the numerous affluents, after a few hours' travel over somewhat broken ground, we entered upon an extensive and high level prairie, on which we encamped towards evening at a little stream, where a single dry cotton-wood afforded the necessary fuel for preparing supper. Among a variety of grasses which to-day made their first appearance, I noticed bunch-grass (*festuca*), and buffalo-grass *sesleria dactyloides*). Amorpha canescens (*lead plant*) continued the characteristic plant of the country, and a narrow-leaved *luthyrus* occurred during the morning in beautiful patches. *Sida coccinea* occurred frequently, with a *psoralia* near *psoralia floribunda*, and a number of plants not hitherto met, just verging into bloom. The water on which we had encamped belonged to Solomon's fork of the Smoky-hill river, along whose tributaries we continued to travel for several days.

The country afforded us an excellent road, the route being generally over high and very level prairies; and we met with no other delay than being frequently obliged to bridge one of the numerous streams which were well timbered with ash, elm, cotton-wood, and a very large oak—the latter being occasionally five and six feet in diameter, with a spreading summit. *Sida coccinea* is very frequent in vermillion-coloured patches on the high and low prairie; and I remarked that it has a very pleasant perfume.

The wild sensitive plant (*schrankia angustata*) occurs frequently, generally on the dry prairies, in valleys of streams, and frequently on the broken prairie bank. I remark that the leaflets close instantly to a very light touch. *Armopha*, with the same *psoralia*, and a dwarf species of *lupinus*, are the characteristic plants.

On the 19th, in the afternoon, we crossed the Pawnee road to the Arkansas, and travelling a few miles onward, the monotony of the prairies was suddenly dispelled by the appearance of five or six buffalo bulls, forming a vanguard of immense herds, among which we were travelling a few days afterwards. Prairie dogs were seen for the first time during the day; and we had the good fortune to obtain an antelope for supper. Our elevation had now increased to 1,900 feet. *Sida coccinea* was a characteristic on the creek bottoms, and buffalo grass is becoming abundant on the higher parts of the ridges.

June 21.—During the forenoon we travelled up a branch of the creek on which we had encamped in a broken country, where, however the dividing ridges always afforded a good road. Plants were few; and with the short sward of the buffalo grass, which now prevailed everywhere, giving to the prairies a smooth and mossy appearance, were mingled frequent patches of a beautiful red grass (*aristida pallens*) which had made its appearance only within the last few days.

We halted at noon at a solitary cotton-wood in a hollow, near which was killed the first buffalo, a large old bull.

Antelope appeared in bands during the day. Crossing here to the affluents of the Republican we encamped on a fork, about 40 feet wide and one foot deep, flowing

with a swift current over a sandy bed, and well-wooded with ash-leaved maple (*negundo fraxinifolium*), elm, cotton-wood, and a few white oaks. We were visited in the evening by a violent storm, accompanied by wind, lightning, and thunder; a cold rain falling in torrents. According to the barometer, our elevation was 2,130 feet above the gulf.

(*Continued in our next.*)

ADDRESS TO THE SAINTS BY DAVID C. KIMBALL.

The importance of the work in these last days, which is to be a consummation of the purposes of God connected with the earth, and to bring to pass that which gratified the heart of Abraham, and inspired the lays of the Psalmist, and excited the admiration of the ancient prophets, who, though deprived of the privilege of participating in the work of the latter times, rejoiced at the vision of so glorious a dispensation; and in order that we who are called by the voice of inspiration to enter into the work, to assist to roll the stone hewn from the mountain, should do the work worthy of its authors and accomplish the designs of God, it will require our every effort; our united exertions are demanded; pusillaminity can never form an ingredient in a servant of the Most High, for the press of matter and the short time to effect the vast amount of purposes will push the indolent aside to make room for the active and the zealous; and whatever our hands may find us to do, we are called upon by the sacredness of our standing to do it; by the beauty and holiness of the cause of God, to enlist in the cause for the honour and perpetuity of his kingdom. Its righteousness must be primary with us and not a secondary consideration; it must engross our attention; we cannot be lookers-on to see the salvation, but must assist to make it such—if we had waited for it to work upon us salvation we had never been able to know the truth of the latter-day work, but from the fact that we heard the gospel and rendered obedience to its mandates, it gave us salvation—and now, that we are launched into it, we must learn wisdom and knowledge, which is power and honour, that we may be called to be a peculiar people, zealous of good works—to become a kingdom of priests, to be made by virtue of obedience to the cause of God and our meekness. To inherit all the promises made to the fathers, we shall find that in our progress in the kingdom of God that there are a variety of things to demand our attention. I conceive it not to be enough that I am zealous to preach faith and repentance, and bring souls into the knowledge of truth; but when I have done that and put them in the way to effect their spiritual salvation, I am also bound by the weight and responsibility of my office as an elder in the church, to point out the path of their temporal salvation also. The line of demarcation cannot be consistently drawn between the spiritual and temporal salvation of the Saints, and when I view the slowness of men to learn wisdom, I have been surprised that the Saints who are engaged in the cause of the Most High should show any thing like dilatoriness, they should rather evince a spirit to pursue with avidity that which will accelerate an object so very desirable and devoutly to be wished for. My residence at the seat of our church has made this impression upon my mind, and so indelibly is it fixed, that I purpose to give it a place in all future conversations with the Saints. In Nauvoo wonders have been effected; a temple, which excited the admiration of men, who, although travellers in foreign countries, and widely averse to our principles, pronounced it the best piece of work outside of Italy; public institutions have been raised, and by the unwearid exertions of the Saints it has been made to bloom and blossom. The last year's crop was unparalleled, the earth seemed to yield the abundance of her treasures; yet we lacked a great many things, we lacked manufactures; our artizans, skilful and ingenious, had to leave the bosom of the church and other

towns; enemies to us as a people were enriched by their labour, and the reward some received was base ingratitude, subject to insult because of their faith. Our sisters became the drudge of other people; because of the inadequacy of employ they were constantly made the subjects of vile abuse—but could we obviate this? I answer, no. Some left of their own accord, others were forced to it, but the hearts of the first presidency were pained to the very extreme, and their prayers were often for the erection of manufactories, that our poor might be employed and our own city enriched by their toil, and that they might tarry with the church and receive instructions calculated to soothe their hearts—in the midst of the conflict of life to receive means to parry off the power of the evil one. When the news reached Nauvoo of your contemplated Joint Stock Company, it cheered the hearts of all, and it has received from that time to this the continued prayer of the presidency of the church and of the whole body of the Saints; and I congratulate you on the prospect of the consummation of your exertions for the benefit of the Saints, not only in this country but of those in the Far West, where no law-suits nor writs will be obtruding themselves—so vexatious in their nature, and so unhallowed in their purposes, as those we endured in our last location. The Saints of necessity can take but little with them on their journey through the wilderness, and how necessary will it be for a vessel to leave this country, laden with the comforts of life, to ameliorate their future condition—then that saying or proverb it is quite a *God send*, would be fully verified. And while your project has this in view for the comfort of the Saints, it will be a source of profit to the shareholders—cast up an highway for the poor of the household in this land, and based upon the firm and solid foundation of British laws, its stamina will bear the blast of the strongest breeze—the thunders of the disaffected will be powerless—their spleen will be ineffective, supported as it is by the wisdom of the Great God, and screened by the invulnerable bulwark of the British constitution.

In view then of the beauty of the cause, I purpose, emphatically, to make the subject bear a conspicuous part in all my future harangues, and if the elders and members of our church will be advocates also, it is destined not only to be a source of profit to the church, but also to effect one of the most noble and praiseworthy objects, viz., the better condition of the Saints; and, as the kind acts of the daughter of Abraham to Christ, it will ever be a memorial, as shall the prayers of a righteous people ascend in the ears of the Lord God of Sabaoth, for the honour and perpetuity of the Saints in the British Isle; and be assurred that the prayers of a *righteous man availeth much.* I trust that no man who feels or wishes himself identified with the people of God but knows that now is the time to rally to their support in the furtherance of his cause. Let no hand slacken or droop, or heart faint, or be in the least mistrustful—for to the fearful and the unbeliever there is but very little if any reward; but embark manfully, so long as one righteous man remains or the purposes of God are to be effected. I trust there will never need an advocate for the temporal or spiritual salvation of the people of God, and if the elders in Great Britain desire to share in the glory of the last days, or become saviours upon Mount Zion, how wide a field presents itself for usefulness—the very dictates of humanity, aside from the spirituality of the cause, will, I trust, speak volumes, and make a deep and lasting impression upon every honest heart; and that the sceptical who wishes to see it progress before his strength can be given to help it on, may be ashamed of his suspicion. It is now that help is needed to give it a start; for how well a loaded wagon is moved by the united efforts of the people, but if they were to keep their hands in their pockets the poor horse would labour and never effect its object—the summit of the hill. So with your company, your labours, I doubt not, for some time past have been unmitigated to accomplish the complete registration of the British and American Commercial Joint Stock Company, and now that the dawn of better days is at hand, let every man, both rich and poor, make every effort to become a shareholder, for I am pleased that it is brought within the reach of all; and wishing you every success and the realization of your every wish in righteousness, and the spiritual and temporal salvation of all the Saints, and whenever this can be effected, I ever wish to throw in my moiety of labour.

Yours in the Covenant, &c.

DAVID C. KIMBALL.

CORRESPONDENCE BY JAMES KAY

Saint Louis, Missouri, U. S. A., November 22nd, 1845.

Dear Brother Ward,—The summer is past and the harvest is ended, and I am still about two hundred miles from my destination, or rather the one I pointed to when I left the shores of my native land; how far I may roam, when and where I shall permanently settle, who my companions, are things which future time must tell; Abraham like, I feel myself a pilgrim and stranger, seeking a city which hath foundations whose architect is God. What varied scenes of untried being must we pass! Compare the anticipations of the morning with the reflections of the evening, and what a contrast! What animating pictures we paint of home with all its pleasing associations, surrounded by a circle of happy friends, plenty crowning the table, and cheerfulness smiling on the hearth—no tyrant hand to rob us of our comforts—no incendiary torch to destroy our peaceful habitation—no infuriated mob to drive us from our firesides—no blood-thirsty banditti to hunt us like the chased roe. Our home is *sacred* and SECURE. The proud eagle spreading his broad pinions in the lofty air—the spangled banner floating in the breeze, the gallant steamer stemming the furious stream, the dense forest covering the plain, the verdant vallies stretching to the setting sun, the limpid lakes reflecting the blue arch of heaven, the towering hills showing their snowy tops—tells us this is the land of LIBERTY. Nature's bounteous hand has rich provision made for all our wants; "but man's inhumanity to man makes countless thousands mourn." Blood, fire and smoke have again evinced the power of the prince of darkness, and patriotic "suckers," with blackened hearts and bloody hands, have shewn their readiness to fulfil his "high behests." Illinois has again been the scene of strife—mobocracy has reigned supreme, and law, the boast of civilized nations, rendered powerless. "Land of the free and home of the brave!" Were this my native land I would blush to hear its name. Why mobs should rule in Illinois or Missouri I cannot determine; the people in this city are law abiding and peaceable, every moral institution is well supported, and charitable ones are not lacking in diffusing the benefits both to native and stranger; few cities will surpass St. Louis in benevolence and humanity. Why the executive of a state or nation should wink at such glaring and disgraceful outrages as those lately committed in Illinois is strange, and why the perpetrators cannot be punished and wrong redressed, is passing strange? That thousands of honest industrious people should be compelled to abandon their homes and altars at the bidding of a ruthless banditti, is "pitiful," that hundreds should see their habitations in smoke and ruins, and they without comment in the legislative halls of a civilised republic, is a shame no excuse can cover. We need not look for equity and justice until he shall reign "whose sceptre shall protect the meek, and crush the wicked pride." Dear brother, let me talk to you concerning the church and my experience here, this is the object of my present epistle. Dissensions have not ceased any more than persecutions, nor can it be said with propriety that both are for righteousness' sake, some men make a garb of their profession "to hide the black corruption of a putrid heart," it is to such we owe the benefits of all our persecutions, they are necessary evils, ministers of the bitter dregs of life, that when we taste the sweets we may realize the difference. Doubtless you will have heard of Wm. Smith's apostacy, he is endeavouring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the twelve as an unauthorised, tyrannical, abominable, blood-thirsty set of scoundrels. I suppose you have his pamphlet, I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head, that the twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, &c. G. J. Adams is William's right hand man, and comes out as little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the Book of Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon Throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party. Amongst them is our late president, H. P. James Riley, H. P. Robert Reid, men who have contended more strenously than all others for the twelve, who would fellowship no man unless he publicly protested to obey and uphold the twelve as the rightful authorities of this church; and now these very men are trying every scheme a wicked heart could invent to destroy the character and influence of the twelve, seeking every opportunity to draw away the honest and simple after them; their disposition seems to be to destroy us at all events. William declares if the constitution deemed it necessary to drive from their borders the "Mormon church, under Brigham Young," he would be amongst the first to raise his musket against the insurgents. When I witness the spirit of these men, I cannot follow them, my heart revolts at the thought. Whatever sympathy I may feel for William Smith as being a last brother of our martyred prophet, I cannot sanction the conduct I have witnessed of him and some others who comprise his party; they appear to hate the church as former apostates hated Joseph, and like them, seek to destroy us. And why do I cling to the church? Because it evinces a spirit of meekness and love, philanthrophy and enterprise, wisdom and truth. I have not seen the evils in the twelve they complain of, in *them* I have seen enough to prevent my following them. My experience teaches the doctrine of Pope, "whatever is is right," but it requires a wide mind to grasp it, if so what can sin, crime, wrong, inconsistency, &c., mean; of course they mean what they are and answer their purpose; sin answers its purpose, namely, to show what righteousness is, truly it is difficult at times to determine the amount of right or wrong; truth is said to be self-evident, and is not error as much self-evident? Can we know truth without its contrast or opposite, or can we discriminate error by any other means—one is requisite to manifest the other, therefore if wrong does exist, it answers a good end, it makes mortals like Gods in one respect "knowing good and evil;" it enables those who are willing to pursue the right to know how far they have progressed. Wrong is not right, nor right wrong. They both ARE, say you; and if so how can they both be right, only as far as they are requisite to manifest each other. Is it not right we should know both right and wrong? Then if it is right to know both right and wrong, then it is right that wrong should exist in order that we may know it. Can we know these two principles without experience? No. Can we know any thing except by experience? Not without a certain amount of experience: for instance, we see a man with arm amputated, we possess arms and we know how sensible they are of pain, we therefore conceive the situation of the maimed man; if we existed not in certain capacities we could not judge of things in that capacity. How impossible it would be for a country clown to realize the situation of an emperor, or a mortal a God. We may therefore account for or improve ourselves from the many evils around us. When we know others to go wrong, we know better than to follow them; wrong inflicts pain, right produces pleasure; so while we know the effects of both it is rational we should pursue the latter. I know it is needless to write thus to you, but since we cannot talk only through this medium, excuse me indulging in a few reflections.

JAMES KAY.

February 10th, 1846.

Dear Brother Ward.—Coming into the city last night, I heard of a gentleman intending to go to England, on a mission, of course, supposed he would be introduced to you as soon as he arrived in the country. I think he will be kind enough to carry this letter for me. No doubt, you have often wondered why I have not been more communicative, as I did, when at home, wonder why our friends, out here, wrote so seldom and said so little. I remember what promises have been made, to write *all* particulars, and how little has been done towards redeeming such promises. When I left home, I made but one promise to write, and that I fulfilled. In the letters sent by brother Amos Fielding, I said something about writing if anything extraordinary should occur. Many surprising developments have been made since then: some standing on the pinnacles of honour and fame in the church, have fallen, and so shaken the fabric, that many loose materials have dropped from their places, to mix with the common trash trodden under the foot of men.

You know well the common opinion (of the church) entertained by the world in your locality, the generality of people here consider the Mormons, not only as a fanatical, duped set, but an heterogenous accumulation of grand rogues, hypocrites, thieves, knaves, liars, fools, and superstitious simpletons. And can we say the people here are so ignorant, selfish, and corrupt, to condemn without hearing, or detest without a cause. Much allowance must certainly be made for national prejudices. The church advocates monarchical principles, which are universally reprobated in this country, notwithstanding the prayer spontaneous rises from every pulpit in the land, "thy kingdom come."

And the church is principally composed and supported by English! which makes it obnoxious to free (?) Sons of Republicanism! Therefore, it is not marvellous the church

should be rejected in this country. "But," says one, "if your people were upright, virtuous, and intelligent, they would ultimately succeed in removing the prejudices of the American public; but what are we to think of men who fill your pulpits and represent your people and principles; speaking to your favour in the strongest terms of praise and commendation in one month, and the next pronouncing you the most accomplished villians, and completest fools in nature?"

They were selfish aspirants while with us, and, because they could not gain the elevation they coveted, they called the people fools, and their leaders knaves, is our reply.

Then it is disappointed ambition which rails so loudly against you. Certainly, it is, like the fox in the fable, everything out of their reach is sour. They were too proud to serve—therefore, too unjust to be served. They required more of others than they would contribute themselves: so where they could not rule they would not live. "Better to reign in hell than serve in heaven," seems to apply to them. I am sorry to say, you are troubled with a large number of such characters, and judging from the past, the very best of your elders and leading men to-day may become your greatest opponents to-morrow; therefore I cannot rely on your testimony, nor admit your repeated declarations of sincerity and candour. Yourselves often express great sorrow that so many should prove wolves whose business has been to fleece the flock ever since they knew you. It certainly appears to me that some have crept in among you with painted feathers, as the kite deceived the pigeons, and when once in power, they scrupled not to sacrifice your interests to their own gratification.

Such, brother Ward, is the tenor of conversation in this city; and no wonder Mormonism should be despised. This place is the first where apostates vomit their venom and explode their spleen, almost every street is infected with them, the words of abuse are continually dropping from their lips, they feed upon envy and hatred, and malice is their drink; they bias the minds of honest inquirers, bar the gates of reason, shut out the light of truth, put darkness for light, and light for darkness. They are paper for the herald of scandal, and ink for the pen of reproach. The Saints regard them with mingled pity and contempt; the wicked hail them as their right hand friends. The world loves its own, and so does heaven. You are ready to ask, "Well, James, why are you so long in St. Louis?" It is because the devil has given especial orders to bar me in, I suppose. And, sometimes, I imagine it would be a good plan to be a little friendly to the old chap, until I can lay hold of enough of his property to accomplish the Lord's designs. You know we are told the kingdoms of this world, and very likely republics too, (for I think it mentions the cities also) are at his disposal. And Paul says, "he is the god of this world. Heigh oh! while I am rambling and writing, suppose we have a little dissertation about the devil. Come here Paul and David. Now, Paul, you say the god of this world blinded the eyes of those who rejected the gospel,—and I take it for granted the devil is that god, because he is called the grand deceiver, and, no doubt, the way to deceive a person is to blind his eyes. Well, David, you say the earth is the Lord's and the fulness thereof. Yes, and so it is legitimately his. After it was finished he made a present of it to man, but the devil came round and fooled him out of it. So, you see, the devil was an interloper, and stole away some of man's privileges, and invaded the rights and territories of the Lord. Well, then, why don't the Lord wipe him off, and restore man to his former situation as lord of the soil? Why, of course, so he will, as soon as possible. How, as soon as possible, David? I thought he was Almighty, and could manage things directly. You're mistaken then: as I were telling you, he fooled man out of his possessions, and so, I expect the Lord is only letting the old chap carry on his rigs until there are intelligent men (and valiant) enough to tackle him, and fetch back again their own, and likely when they get it again they will take better care of it. Well, good bye, David and Paul, I have not time to talk any longer with you. You must remember I'm not scribbling for the STAR. Little did I suppose that my simple stuff would be considered worthy of transferring through so bright a luminary! Since I wrote last my health has been excellent. Give my kind love to all my friends in Liverpool, and remember me when you write to Burnley. I am, as ever, yours,

JAMES KAY.

P. S.—I have inclosed part of a letter of a former date, the other portion I am reserving for the lip. The Rigdonite discussion spoken of never took place. Mr. Adams has forsaken William, or William him. Adams, under the assumed name of Young, is manager of a theatre here. I was in his company one evening last week for the first time. He told the woodchuck story, but not a word about Mormonism. James Tomlinson's family are well. I wrote to Robert Jackson but have had no answer. Mrs. Dawson and family are here; I seldom see them. Brother Carrigan is here and married, has one child, is a first-rate fellow. I have not heard of William Greenwood this long time. John Peacock heard of my arrival here last December, Benson told him: they and theirs are at Alton, I think Richard talks of going to England. Cowden's family are here, they have buried Magaret Ann in this place. John Webster is also here.

J. K.

MINUTES OF CONFERENCES.

The Worcestershire Conference was held according to appointment, March 29th, in the Hall of Science, in the city of Worcester.

Elder Thomas Smith presiding, when 232 members were stated to be in the conference, including 13 elders, 19 priests, 8 teachers, and 3 deacons; baptized since last quarterly conference, 14.

The prospects around that region are stated to be very encouraging. The conference was assisted by elders Johnson and Haliday, the Saints passed a day of union, joy, and gladness.

THOMAS SMITH, President.
WM. HAWKINS, Clerk.

By a letter received from elder John Rudd, a General Meeting or Conference was held at Holbeach, March 22nd, when three branches were represented, containing 114 members, including 2 elders, 11 priests, 4 teachers, and 2 deacons; 20 have been baptized since the General Conference.

The Second Division of the Mars Hill Conference met at Leominster, on Sunday 22nd of March, elder Arnold presiding, when eight branches were represented, containing 188 members, including 10 elders, 11 priests, 2 teachers, and 1 deacon; 12 baptized since last conference.

At the close, the Saints partook of plum-cake and milk-and-water, and were dismissed rejoicing in the truth.

H. ARNOLD, President.
J. HUGHES, Clerk.

Mars Hill Conference was held on the 29th of March, at Cradley, in the county of Herefordshire, elder Arnold presiding, when 11 branches were represented, containing 469 members, including 15 elders, 24 priests, 11 teachers, and 7 deacons; baptized since last conference, 10. Plum-cake and milk were again the order of the day.

In the evening elder Pullin, of Ledbury, addressed a large congregation from the words of our Saviour. "Let thy kingdom come, and thy will be done on earth as it is done in heaven," and truly did justice to the subject.

H. ARNOLD, President.
C. LAYTON, Clerk.

Edinburgh, April 21, 1846.

The meeting being called to order by elder M'Ewan, it was unanimously resolved that elder Gibson take the chair, and elder Waugh act as clerk. The officers present were 6 elders, 8 priests, 2 teachers, and 2 deacons.

The meeting been opened in the usual way, the President called for the representation of the different branches, which were given in the usual manner.

Edinburgh.—185 members, 8 elders, 9 priests, 1 teacher, 2 deacons.
Wemyss.—28 members, 1 elder, 1 teacher.
Path Head.—42 members, 1 elder, 2 priests, 2 teachers, 1 deacon.
Stirling.—17 members, 1 elder.
Falkirk.—23 members, 2 elders, 1 priest.
Crofthead.—17 members, 1 elder, 2 teachers.
Hunterfield.—38 members, 4 priests, 2 teachers.
Dundee.—31 members, 2 elders, 2 priests, 1 teacher.
Dunfermline.—36 members, 2 elders, 2 priests, 1 teacher, 1 deacon.
Tranent.—2 members, 1 priest.
Biggar.—7 members, 2 priests.
Perth.—9 members, 2 priests.
Total 435 members, 18 elders, 25 priests, 10 teachers, 4 deacons.

In the total number of members, officers are included. Baptized since last conference, 17.

After the representation of the various branches, the President moved that brothers M'Pherson, Bailie, and Swan, be ordained to the office of teachers, which was seconded by elders Waugh and carried unanimously.

The President next moved that priest David Calder be ordained to the office of elder, and preside over the Falkirk branch, and that brother Thomas Begg be ordained a deacon in the same branch, which was seconded by elder Waugh, and carried unanimously. The above ordinations were carried into immediate effect.

WILLIAM GIBSON, Presiding Elder.
GEO. P. WAUGH, Elder and Clerk.

A FEW REMARKS BY D. C. KIMBALL.

I feel again like trespassing upon your valuable time to listen to my cogitations, but you will, I trust, forgive me. My anxiety to see the prosperity of the cause roll on is the only excuse I shall make. I have ever felt, since my acquaintance with the cause of God, my interest both spiritually and temporally identified therewith, and when anything was to be done in either case I felt it required my feeble exertion; I could not think I was to wait to receive the word of the Lord before I proceeded in the enterprise, or that I must of necessity receive a vision or a dream to assure me the thing would prosper, or that I was to help—no, verily no; but from the very fact that it was a call from the presidency, I felt the call was for all hands, and I never could bear the idea to see the struggles of a few to roll on the kingdom, but I have the ambition also to rush to the aid and put my moiety of talents and strength to the work, and then I am, of course, entitled to the reward of a faithful labourer, and trust to receive my penny in the last day. I am sensible many who hold a place in our midst do not feel the importance of your unmitigated labour which you have spent for the promotion of the Joint Stock Company and for its speedy completion, but have looked on supinely, or have thrust their hands in their pockets and waited awhile to see if the scheme prospers; others again only move as they are moved by others—they are in fact *automatons*; and if any thing in this world is a disgrace, that surely is. I am surprised that any man can feel in any respect to resemble so utterly a useless thing, it is a clog on the great wheel, and will ever be so until it is shook off by the quickened motion of the car of great events. I am at a loss faithfully to describe to you the nature and attributes of an automaton, but I will just try my hand for once at a definition. It is one whose heart is like marble that receives indention only when the sharpened chisel, forced by the hammer of the sculptor, comes in contact with the solid mass, so he is only moved as he is moved upon; and such a one professedly feeling for the prosperity of the kingdom of God, is as cold and indifferent as the greatest alien from the commonwealth of the House of Israel; but to a man who is alive to the cause, I am bold to assert he can never stand still—he must move on or else be pushed aside. The times we live in, the dispensation committed to us, call in tones of thunder, as it were, for our united exertions. Are we going ever to emerge from our days of boyhood and become men? Are we going to gather Israel, to shake off the trammels of the world? Are we to beautify a place for the Lord to dwell, where we can enjoy his communion, and shall it be worthy of a great and noble people? shall our new location be enriched by the gold and silver and precious things of the earth? shall the great ships of Tarshish, come laden with the produce of other climes, to gladden us in our exile? If, then, these things fire the bosoms of my brethren and sisters in the cause of God, let them rush to the help of the Joint Stock Company. If they wish that we should be looked upon as men of business, of respectability, as men who can so sweetly blend the temporal and spiritual welfare of the Saints together, let them behold in the above-named company the very means to bring it about. I look upon it as a bright star to guide us in our future course, to actually make us what we ought to be, do what we should as Saints—to cheer the fatherless, to relieve the distress of our own precious people. There are hundreds of Saints whose aspirations have been sent to heaven that they might be with the people of God, and it has not been as yet granted; but now is the day of their discontent past, and the summer of our prosperity made more glorious—a new *Star* in the firmament of the commercial world—the Joint Stock Company, has arisen, and points as significantly as the star at the birth of Christ to the wise men where he was deposited; and we have wise men now who will whiten the seas of other climes with our ships. Let our banner then float on the breeze, bearing this motto,

UNITY IS STRENGTH.

As to our religion, we know its truths, for we have tried it and found its valuable brightness increased by use; so in this, we have the wisdom of commercial men as our guide, and to make us more capable, more extensive, more useful, we have the great God as our chief director, and I am content to risk my fortune for the promotion of so noble and commendable a project—and I feel satisfied of its results. No man who is acquainted with the history of the people of God will ever, after reflection, say that he will not condescend to guard the temporal destiny of the Saints, when history, scripture, and reason reiterates, He will, and will bring to pass our most sanguine expectations. The field for labour and usefulness is now widely extended, and every man must labour as though all depended upon him; let his heart be fired with its utility and its righteousness too, and see if we do not make the Saints rejoice—put the whole machine in motion, and then enjoy the results of our labours; and as a reward for our diligence, the prayers of a grateful and loving people will be our portion, and the smile and approbation of God. We will accelerate the purpose of our being, and magnify the station we are called to. We are not here to be in each other's way but to help one another, to show forth the principles of temporal and spiritual salvation. Let liberality characterize your deeds, and do not bind up the bowels of your compassion, and if the Saints will do this they shall be rewarded for their liberality—the prayer of the poor—the good will of our enemies, shall be our portion; for when we, by the means of the Joint Stock Company, are on the platform of respectability, arm-in-arm with men of means and station, it gives a zest to our doings, it opens the eyes of the hitherto unapproachable class, and they say, "here are men whose capacity for business cannot be excelled: in the midst of the most unhallowed persecutions, robbery, murder, &c., have, in the spite of the ten thousand obstacles thrown in their way, arisen to fame, and earned a reputation for honesty and integrity of soul.

Our principles, (which can never reach the ears of the opulent and wealthy), are saluted with the glorious truths of the gospel of Christ, and they will then see how beautifully the cause is built up upon the firm and solid foundation of eternal truth, shielded by the laws of the best and most noble of governments, which delights to bless and succour the interests of its subjects—I mean the government of Great Britain. There is abundant room for enterprise, and surely we have as much right to dip our bread in the dish, to gather up the wealth of nations as any one else; and so long as its interests are watched over by the all-wise God—its directors men of faithfulness and prayer, and the blessing of heaven sought upon all its movements, what, I ask, shall throw down the fabric we are now raising? I answer, nothing. Shall the blast of apostates sully its fame. *No, verily, no.* Should they seek to steady, as they may think, the ark of our temporal interest, they will find that the Lord is at the head of affairs. But I must close, and ask your pardon for my lengthy letter, but the delight, coupled with the cause at my heart, has led me beyond the limits I had intended. I pray, as ever, for the temporal and spiritual salvation of the Saints of God.

DAVID C. KIMBALL.

SAVIOURS ON MOUNT ZION.

I have reflected much upon this subject, and I have, from the evidences produced, been led to the conclusion, that many, very many, of our elders do not fully understand the nature of the duty of a saviour. When I reflect upon the priesthood that is held by the elders in the church, the sacredness of the same, and their responsibility before God, I am thrilled with feelings of fear whether I righteously execute my office, whether I do all in my power to save the members in the church, and persuade others to come in. It is not to say, because I have been appointed as a president of a conference or a branch, that the power vested in me is to be used on any trivial occasion, there are higher and nobler principles that must actuate my actions. I may possess the eloquence of Demosthenes, and unravel mysteries as deep as human thought can go; may soar into the eternal world; and brush away the webs of mysticism; yet, what am I, after all, but a sounding brass, or a tinkling cymbal, if I possess not that true and lasting virtue, charity; and whenever a man who holds a station or name among the people of God will carry with him this mantle, then will he become, in every sense of the word, a saviour. Until he does this, he will never be sufficiently qualified for his station and the name he bears. What I wish to be understood by the mantle of charity is this:—if the voice of the branch or conference has placed me at their head, what object had they in doing it, was it to trifle with their feelings, and delight to torment them? Or if any should bind themselves by earthly pledges to any other society, such as the temperance cause, and thereby show their weakness and their want of stamina, does it behove me to trifle with their feelings? I answer, no. When I do that, I lower the estimate of my office, I tarnish my reputation of a saviour. Again, if a brother gets into transgression, how shall I act? Shall I rise up, and, with a degree of pomposity, and long and violent harangues, make the breach wider than it is, and by a colouring make it look heinous and disgraceful? I say, no; but, in the meekness of my office, as a saviour, use mild and conciliating words, and by this means, hundreds who have been severed from the church might have been saved; because, allowing the offender had the spirit of the Evil One in him, when I begin to wrangle with it, it masters me, and we both partake of the one same spirit, and then in the midst of wounded feelings on my own part, I cut him off, thus others see my spirit and are dissatisfied; but if I had taken him alone, and spoken and laboured with him, and not exposed his faults to the gaze of every one, I might have saved him by throwing over the mantle of charity; but when, on the first onset I drag him before the brethren and the world, and portray his faults before them, he feels indignant —he knows the eyes of all will be upon him—his character is gone—his reputation, his usefulness at an end, and the spirit of the Evil One takes more hold, and puts him beyond repentance; had the other course been adopted—had I sought him alone, and by prayer and supplication pointed out his faults with that mildness that ought to characterize an elder, giving him the mantle of charity to hide his faults, and prevailed upon him to ask God to forgive, as freely as I should do, then he might lift up his face in the public assembly, speak of the goodness of God, and years upon years of after usefulness would have redeemed his error. Then see the change—his heart and hand are mine in the friendly grasp—I feel his heart, he prays for me, his aspirations are unceasing for my welfare, and he calls me blessed, yea, his saviour, because I threw over his shoulder the mantle of charity, and hid a multitude of sins; for if God can forgive a multitude, cannot we. O! ye of little charity! Do not, however, understand that you are always to bear, but you must be your own judge, and draw the line of demarcation and not I, for there are times when a branch becomes dead and dried up, it is best for the beauty of the tree it be cut off; but if there is one spark of life remaining, nourish it and water it, for he has a soul to save. It is of importance we save all we can. Let me then, in conclusion, say to every man, be not premature in these things, carry the mantle of charity and throw it over a brother whenever you can, and you then will become, in every sense of the word a saviour, and shall stand on Mount Zion as such, and the peace and joy of the Holy Ghost shall in this world be yours, together with the fervent prayers of a loving and zealous people.

I am, dear brethren, your servant in the Lord,

DAVID C. KIMBALL.

RETROSPECTIVE REMARKS ON THE CHURCH.

My object in again thrusting myself upon the notice of your readers; is from an impression of the unbounded field of intelligence which is open for reflection, and in which the Saints delight to roam. There are a variety of things that force themselves upon us for our consideration, and which afford an indescribable pleasure as they develope themselves to our enraptured vision. It is the manna of intelligence which brings a source of knowledge, in the acquisition of which we never feel to tire; but as the wild deer leaps from hill to hill unwearied, so we march on, still learning and being the recipients of the means by which an entrance will be administered to the presence of God. But I purpose in this address to retrace our steps, and look for a while at the mountain from which we were hewn, and see to whom we are indebted for the privileges we enjoy, of the truth of which we are not left to speculation, but have arrived at that certainty which gives a tone to all our actions. We cannot help but frankly acknowledge that, as a people collectively, we were once in the midst of sectarianism, our minds fettered with the creeds and doctrines of men. By what power, I ask, have we been enabled to snap the chains of tradition, to dispel the charm of the syren superstition? It has been done by the superior knowledge and intelligence which has beamed upon us, and like a weary traveller ready to perish, when his heart has received a new impetus, felt invigorated and more strongly nerved; or like the glimmering light of a cottage, though distant many miles, gives courage and hope; so even in the vast wilderness of speculation and doubt we saw the light, knew it and embraced it, and found therein the principles of eternal truth, by which we hope to be finally sanctified and made holy. But however much we may glory in the knowledge of these things, we are indebted to the heads of the church. Paul, in writing to the churches in his day, said that if Christ be not risen from the dead, they were false witnesses—the people yet in their sins, and without hope. The only conclusion we can come to is this: that it was essentially necessary to establish the fact of the resurrection of Jesus Christ in order to make the doctrine valid; hence we find He was particular to show himself after his resurrection to his disciples, and He gave them proof of it, so as to place it beyond contradiction, for they had become eye witnesses. Hence the apostle very justly said, if in this world only we had hope, we were of all men most miserable. They had arrived at a certainty, they knew Jesus Christ after his resurrection, they ate and drank in his presence; he spent many days with them, and gave them instructions on many points, and desired them to tarry for the endowment of the Holy Ghost. When they had received that, then mark the boldness of Peter on the day of Pentecost; and the force of their arguments were such from that time, that kings and nobles quaked beneath the power of their speech, coupled with the all-sufficient and conclusive fact their knowledge of Christ's resurrection. Hence, then, I must come to the point I first started for; and I am about to make an assertion which, if it be strange or new, it is nevertheless true; that for our knowledge, and the truth of the religion of Christ, we are indebted to the apostles and prophets of this age. I am sensible the Bible records the fact, but do we know its truth, could we vouch for its authenticity and correctness? I trow not; but when we embraced the testimony of living witnesses, and eye ones, then we knew the Bible true—the Book of Mormon also. When we received the imposition of hands, we received the spirit of truth, and by it we knew the gospel of Christ true. We now knew, because

we had obeyed from the heart, that form of doctrine which makes a man wise unto salvation. We have taken the advice, that if any man will do the will of the Father he shall know the doctrine, &c. The prophet Joseph then stood forth, the unflinching and unwavering apostle of Jesus Christ, fearlessly asserting the fact of his communion with that personage, by which means he knew for himself that Christ had arisen from the dead. He was no longer left in doubt and uncertainty, but rejoiced in the truth; and like the woman who had found a piece of silver, called in his neighbours to make merry; so he launched out upon the broad ocean of speculative religion, and declared himself, as boldly as Paul before Agrippa, that he had heard a voice and seen a vision, and, like him, supported it by his own assertion, and yet in the former case, the king was almost persuaded to become a Christian. We have seen the opposition it has met, the most base and disgraceful, not from the falseness of the claims but rather from the truth and righteousness of our position, though our enemies would seek to stop the ears of the public by crying —Is not God with us? behold our exertions to evangelize the heathen; look at the number of Bibles annually exported; the unlimited amount of tracts distributed; the sacrifice of our missionaries; the splendour of our cathedrals; and, then, to cap the climax, the age of our institutions, they have become grey, and must, forsooth, be true.—These, to some extent, were the objections to the introduction of the gospel of Christ in his day, but in spite of that, it won its way, gaining admirers, till by a retrograde march, the pure principles of Jesus were amalgamated with the traditions of man, when it became a bastard, and not the legitimate offspring of God, and He would not own it, but withdrew his Spirit from them, and they have since wandered in the labyrinth of vague and uncertain dogmas. It gave an opening for the introduction of anything but the right. There grew up in the garden, rank and delcterious weeds, which ever will poison and choke the growth of true and vital religion. It then became essentially necessary that confidence should be restored between God and man, that some one should be eye-witness of his resurrection, and upon this truth we have built. We have the twelve at our head, our prophet has put them in possession of the same knowledge, and they became eye-witnesses of his power and the resurrection also. And, now, as the consequent result, hundreds, yea, thousands can testify they know the truth of the Christian religion, they have become free and can rejoice in the same. Let no man suppose that I, in the least, underrate the Bible, no, on the contrary, I seek to establish its truth, to cement it with all which has preceded it, or shall follow after. We have then believed, and have the power to become the sons of God—yes, though we have this, and the assurance that the Spirit of the Holy Ghost is given unto us, let us be careful how we travel on, and ever remember the mountain from which we were hewn. Ought not respect and reverence to be given to those men who have borne the brunt of all the most malignant persecution? Ought not their counsel to be our delight? I answer, yes. And, if they are to be the judges of the Saints, do we not see it our duty to follow their counsel? if we could trust to their testimony in the first place, can we not now? And I am certain that so long as we do it, we shall prosper either in the temporal or spiritual sense of the word: to follow counsel, and to give it an implicit obedience, will ensure us an admittance into the kingdom of God—not a slavish obedience, nor a begrudged service, but from the love of it, and the knowledge of its truth, which comes from the heart.

I do not want to see then a fear, but rather a love to the principles and the men who have borne the heat and burden of the day; and let the Saints ever remember to obey those who have the charge over them, as men that must give an account of their stewardship; and believe me, the presidency of the church is not by any means a sinecure, but rather a place or position which feels every move; it is like the topmost branch of a tree, it feels every blast, and every shock, while the trunk rests in peace. They are men whose minds are constantly racked by conflicting events for the prosperity of the church, and do all for the glory of God—the least member in the church, if afflicted, the head feels the pain—they have never been behind in the midst of the troubles through which the Saints have passed, but have been foremost in danger, counting not their lives dear unto them, but have toiled for the bread which perisheth and the bread which gives life eternal. Shall they ever flag or

weary for the want of the support of the Saints in Britain? I feel that every one will respond—no, but will uphold the hands of our first president, Brigham Young, that he may be enabled to bring down blessings upon us, and we shall see the force and power of their office, and enjoy in the garden of the Lord, that peace and consolation which the world cannot give or take away.

I would then, in conclusion, exhort my brethren, not only to respect the presidency in the west, but here also value their labours; put a high estimate on their ceaseless care—consider their toil for you, that our society might have a name on earth. Allow not the mean and darkening idea to arise in your minds that it is for self aggrandisement, but consider it as it really is, for the glory of God; and if you will consider the toil of brother Hedlock, upon whose shoulders rest so much in connexion with his counsellors, I am certain you will feel to sympathise, and behold in them men who, unless supported by the great God, must have sunk under the accumulation of business arising from our extended character and usefulness. Finally, let all men remember their situations, to magnify them and make them honourable; and let the Saints respect and uphold every man in his place, and the priesthood which he holds, and God will bless them with knowledge, which is power. Arise, and act like men, and have your desires and souls so large, that you can truly comprehend the work of God in the latter times. With prayer for the success of the cause of God, I, as ever, remain your fellow labourer,

DAVID C. KIMBALL.

Latter-day Saints' Millennial Star.

MAY 1, 1840.

WE rejoice much to say, and inform every true-hearted Saint, that the work of the Lord is everywhere, so far as we are acquainted, on the ascendant. In the West the Twelve, with the exception of elders Hyde and Woodruff, have escaped from the hands of their enemies, and are making their way to a settlement beyond the tyranny of earthly codes, where God himself shall be their law-giver, and where his Saints that are obedient shall for a long season at least, rest in peace. We have rejoiced much also in the arrival from Nauvoo of elder David C. Kimball, one of the presidents of the quorum of seventies, who has also brought credentials to prove his having received his endowment in the Temple of the Lord. We feel assured that the Saints will rejoice in his teachings, and minister to his wants with that liberality which they have always manifested. With regard to the work in the British Islands, we anticipate that the approaching conference in Whitsun week will prove that it is by no means dead, but that the increase is in every place.

With regard to the Joint Stock Company, we have much pleasure in informing our readers, and especially the subscribers thereto, that our deed is now in London, and that in a few days we expect to receive it with the certificate of complete registration, when we shall be in a position to commence operations that shall be for the good of all connected therewith.

We have also much pleasure in stating that elder Samuel Downes, of Manchester, in connexion with elder David C. Kimball, are about proceeding on a mission in connexion with the building up of the Saints in the faith of the gospel, and in promoting the interests of the company. We are certain that the subject of the Joint Stock company needs only to be laid before the Saints in Britain, so that they may comprehend its importance, and we feel assured that its success will be certain; and we trust that our brethren while on their mission will receive that support and encouragement which the cause in which they are engaged so justly deserves.

Great are the privileges and blessings that fall to the lot alone of the people of God, and we would earnestly exhort them to be faithful to the principles they have embraced, and they will find that every fresh acquisition of knowledge will be a confirmation of what they have received before, each portion yielding additional strength, thus building them up on their most holy faith.

Greatly did we think of the first principles of truth when presented unto us, and much have we rejoiced in the reception of the truths received since, but the result of all is the conviction that we are yet but upon the threshold of intelligence, and that the great temple of knowledge is open before us. Let then the Saints be true and faithful to the principles they have embraced, and great shall be their reward in the kingdom of God.

We would also earnestly exhort all to diligence in connexion with the work of the Lord. There is no room in the kingdom of God for indolence and self-indulgence, no man must expect to move and act in the church of Christ, as a mere machine at the will of others, but each and all are required to be interested, and to labour as if the success of the cause depended upon their own individual exertions. Let each one then, so exert himself, laying aside all personal exaltion or aggrandisement, and seek to build up the head of the church, and promote the glory of God, and be assured such a one shall not fail to be exalted in his turn, and enjoy the blessings of redemption in his kingdom. We feel no sympathy with the heartless and heedless, we know that while connected with the kingdom of God they are out of place; but on the contrary, we rejoice to behold men who consider the interests and prosperity of the church their own, and who fear not to consecrate all which they possess to the promotion of its glory.

COMPLETE REGISTRATION OF THE JOINT STOCK COMPANY.

London, April 30th, 1846.

Dear Brother Ward,—I feel happy to state that the deed appears to be all right, and I am anxiously waiting its completion, and, in a few days, I hope to have the honour of returning with it to Liverpool. Then all your cogitations that have troubled you (that is about the strap and buckle and every other thing) will be vanished for ever. I think you need not be afraid, for the attorney asked me if we had commenced business yet. Dear brother, when we first met in Clitheroe, at the end of 1840, we had no conception of the Latter-day glory. I presume almost the name of Joint Stock would have been sufficient to have tried our faith. Some might say, for what reason? The reason we can make obvious; because we were trammeled in the dismal labyrinth of sectarianism. O, how thankful ought we to be to think that our spirits are free, and that we are permitted to gaze upon the Latter-day realities, and the present prospects of the great auxiliary of the Joint Stock Company; yea, it will ultimately prove a salvation to many of our noble brethren who are at present held down by that dreadful tyrant—poverty. When I think of the indefatigable labours of our respected brother Downes, in this great work, and of his unparalleled success, and learn that he has got four thousand shareholders in the Manchester conference alone, it makes me more determined than ever to do my duty in this glorious cause. O, I pray that every president of conferences, as of branches, and every officer in the kingdom of God, may be aroused to diligence in this great work. I feel assured if we, as officers, only do our duty, a year shall not pass, from this time, without us having 30,000 at the very least. I have heard good news from Birmingham. They think they will not be much behind Manchester ere long. I pray that every other conference may take hold of the same spirit. The Saints here in London, are determined to do their part, so, dear brothers, believe me to remain as ever, yours, most affectionately, in the kingdom of peace.

H. CUERDEN.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

AT noon on the 23rd, we descended into the valley of a principal fork of the Republican, a beautiful stream with a dense border of wood, consisting principally of ash, forty feet wide and four feet deep. It was musical with the notes of many birds, which from the vast expanse of silent prairie around, seemed all to have collected here. We continued during the afternoon our route along the river, which was populous with prairie dogs, (the bottoms being entirely occupied with their villages), and late in the evening encamped on its banks. The prevailing timber is a blue-foliaged ash and ash-leaved maple. With these were cotton wood, and long-leaved willow. We gave to this stream the name of Prairie Dog river. Elevation 2350 feet. Our road on the 25th lay over high smooth ridges, 3,100 feet above the sea; buffalo in great numbers, absolutely covering the face of the country. At evening we encamped within a few miles of the main Republican, on a little creek, where the air was fragrant with the perfume of *artemisia filifolia*, which we here saw for the last time, and which was now in bloom. Shortly after leaving our encampment on the 26th, we found suddenly that the nature of the country had entirely changed. Bare sand-hils everywhere surrounded us in the undulating ground along which we were moving; and the plants peculiar to a sandy soil made their appearance in abundance. A few miles further we entered the valley of a large stream, afterwards known to be the Republican fork of the Kansas, whose shallow waters, with a depth of only a few inches, where spread out over a bed of yellowish white sand, 600 yards wide. With the exception of one or two distant and detached groves, no timber of any kind was to be seen; and the features of the country assumed a desert character, with which the broad river, struggling for existence among quicksands along the treeless banks, was strikingly in keeping. On the opposite side, the broken ridges assumed almost a mountanious appearance, and fording the stream, we continued on our course among these ridges, and encamped late in the evening at a little pond of very bad water, from which we drove away a herd of buffalo that were standing in and about it. Our encampment this evening was 3,500 feet above the sea. We travelled now for several days through a broken and dry sandy region, about 4000 feet above the sea, where there were no running streams, and some anxiety was constantly felt on account of the uncertainty of water, which was only to be found in small lakes that occurred occasionally among the hills. The discovery of these always brought pleasure to the camp, as around them were generally green flats, which afforded abundant pasturage for our

animals; and here were usually collected herds of the buffalo, which now were scattered over all the country in countless numbers.

The soil of bare and hot sands supported a varied and exuberant growth of plants, which were much further advanced than we had previously found them, and whose showy bloom somewhat relieved the appearance of general sterility. Crossing the summit of an elevated and continuous range of rolling hills, on the afternoon of the 30th of June, we found ourselves overlooking a broad and misty valley, where, about ten miles distant, and 1000 feet below us, the South fork of the Platte was rolling magnificently along, swollen with the waters of the melting snows. It was in strong and refreshing contrast with the parched country from which we had just issued; and when, at night, the broad expanse of water grew indistinct, it almost seemed that we had pitched our tents on the shore of the sea.

Travelling along up the valley of the river, here 4000 feet above the sea, in the afternoon of July 1, we caught a far and uncertain view of a faint blue mass in the west, as the sun sank behind it; and from our camp in the morning, at the mouth of Bijou, Long's Peak and the neighbouring mountains stood out into the sky, grand and luminously white, covered to their bases by glittering snow.

On the evening of the 3rd, as we were journeying along the partially overflowed bottoms of the Platte, where our passage stirred up swarms of mosquitoes, we came unexpectedly upon an Indian, who was perched upon a bluff, curiously watching the movements of our caravan. He belonged to a village of Oglallah Sioux, who had lost all their animals in the severity of the preceding winter, and were now on their way up the Bijou fork to beg horses from the Arapahoes, who were hunting buffalo at the head of that river. Several came into our camp at noon; and, as they were hungry, as usual they were provided with buffalo meat, of which the hunters had brought in an abundant supply.

About noon on the 4th of July, we arrived at the fort, where Mr. St. Vrain received us with his customary kindness, and invited us to join him in a feast which had been prepared in honour of the day.

Our animals were very much worn out, and our stock of provisions entirely exhausted when we arrived at the fort; but I was disappointed in my hope of obtaining relief, as I found it in a very impoverished condition; and we were able to procure only a little unbolted Mexican flour, and some salt, with a few pounds of powder and lead.

As regarded provisions, it did not much matter in a country where rarely the day passed without seeing some kind of game, and where it was frequently abundant. It was a rare thing to lie down hungry, and we had already learned to think bread a luxury; but we could not proceed without animals, and our own were not capable of prosecuting the journey beyond the mountains without relief.

I had been informed that a large number of mules had recently arrived at Taos from Upper California, and as our friend Mr. Maxwell was about to continue his journey to that place, where a portion of his family resided, I engaged him to purchase for me ten or twelve mules, with the understanding that he should pack them with provisions and other necessaries, and meet me at the mouth of the *Fontaine-qui-bouit*, on the Arkansas river, to which point I would be led in the course of the survey.

Agreeably to his own request, and in the conviction that his habits of life and education had not qualified him to endure the hard life of a voyageur, I discharged here one of my party, Mr. Oscar Sarpy, having furnished him with arms and means of transportation to Fort Laramie, where he would be in the line of caravans returning to the States.

At daybreak, on the 6th of July, Maxwell was on his way to Taos; and a few hours after we also had recommenced our journey up the Platte, which was continuously timbered with cotton-wood and willow, on a generally sandy soil. Passing on the way the remains of two abandoned forts (one of which, however, was still in good condition), we reached in ten miles Fort Lancaster, the trading establishment of Mr. Lupton. His post was beginning to assume the appearance of a comfortable farm: stock, hogs, and cattle were ranging about on the prairie; there were different kinds of poultry; and there was the wreck of a promising garden, in which a considerable variety of vegetables had been in a flourishing condition, but

it had been almost entirely ruined by the recent high waters. I remained to spend with him an agreeable hour, and set off in a cold storm of rain, which was accompanied with violent thunder and lightning. We encamped immediately on the river, 16 miles from St. Vrain's. Several Arapahoes, on their way to the village which was encamped a few miles above us, passed by the camp in the course of the afternoon. Night set in stormy and cold, with heavy and continuous rain, which lasted until morning.

July 7.—We made, this morning, an early start, continuing to travel up the Platte; and in a few miles frequent bands of horses and mules, scattered for several miles round about, indicated our approach to the Arapaho village, which we found encamped in a beautiful bottom, and consisting of about 160 lodges. It appeared extremely populous, with a great number of children; a circumstance which indicated a regular supply of the means of subsistence. The chiefs, who were gathered together at the farther end of the village, received us (as probably strangers are always received to whom they desire to show respect or regard) by throwing their arms round our necks and embracing us.

It required some skill in horsemanship to keep the saddle during the performance of this ceremony, as our American horses exhibited for them the same fear they have for a bear or any other wild animal. Having few goods with me, I was only able to make them a meagre present, accounting for the poverty of the gift by explaining that my goods had been left with the wagons in charge of Mr. Fitzpatrick, who was well known to them as the White Head, or the Broken Hand. I saw here, as I had remarked in an Arapaho village the preceeding year, near the lodges of the chiefs, tall tripods of white poles supporting their spears and shields, which showed it to be a regular custom.—Though disappointed in obtaining the presents which had been evidently expected, they behaved very courteously, and after a little conversation I left them, and, continuing on up the river, halted at noon on the bluff, as the bottoms are almost inundated; continuing in the afternoon our route along the mountains, which were dark, misty, and shrouded—threatening a storm; the snow peaks sometimes glittering through the clouds beyond the first ridge.

We surprised a grizzly bear sauntering along the river, who raising himself upon his hind legs, took a deliberate survey of us; that did not appear very satisfactory to him, and he scrambled into the river and swam to the opposite side. We halted for the night a little above Cherry Creek; the evening cloudy, with many mosquitoes. Some indifferent observations placed the camp in latitude 39 deg. 43 min. 53 sec., and chronometric longitude 105 deg. 24 min. 34 sec.

July 8.—We continued to-day to travel up the Platte; the morning pleasant with a prospect of fairer weather. During the forenoon our way lay over a more broken country, with a gravelly and sandy surface; although the immediate bottom of the river was a good soil, of a dark sandy mould, resting upon a stratum of large pebbles, or rolled stones, as at Laramie fork. On our right, and apparently very near, but probably eight or ten miles distant, and two or three thousand feet above us, ran the first range of the mountains like a dark corniced line, in clear contrast with the great snowy chain which immediately beyond, rose glittering 5000 feet above them. We caught this morning a view of Pike's Peak; but it appeared for a moment only, as clouds rose early over the mountains, and shrouded them in mist and rain all the day. In the first range were visible, as at the Red Buttes on the North fork, very lofty escarpments of red rock. While travelling through this region, I remarked that always in the morning the lofty peaks were visible and bright, but very soon small white clouds began to settle around them—brewing thicker and darker as the day advanced, until the afternoon, when the thunder began to roll; and invariably at evening we had more or less of a thunder storm. At 11 o'clock, and 21 miles from St. Vrain's fort, we reached a point in this southern fork of the Platte, where the stream is divided into three forks: two of these (one of them being much the largest) issuing directly from the mountains on the west and forming, with the easternmost branch, a river of the plains. The elevation of this point is about 5,500 feet above the sea; this river falling 2,800 feet in a distance of 316 miles, to its junction with the North fork of the Platte. In this estimate, the elevation of the junction is assumed as given by our barometrical observations in 1842.

On the easternmost branch, up which we took our way, we first came among the pines growing on the top of a very high bank, and where we halted on it to noon; quaking asp was mixed with the cotton wood, and there were excellent grass and rushes for the animals.

During the morning there occurred many beautiful flowers, which we had not hitherto met. Among them, the common blue flowering flax made its appearance; and a tall and handsome species of *gilia*, with slender scarlet flowers, which appeared yesterday for the first time, was very frequent to-day.

We had found very little game since leaving the fort, and provisions began to get unpleasantly scant, as we had had no meat for several days; but towards sundown, when we had already made up our minds to sleep another night without supper, Lajeunesse had the good fortune to kill a fine deer, which he found feeding in a hollow near by; and as the rain began to fall, threatening an unpleasant night, we hurried to secure a comfortable camp in the timber.

To-night the camp fires, girdled with *appolas* of fine venison, looked cheerful in spite of the stormy weather.

July 9.—On account of the low state of our provisions and the scarcity of game, I determined to vary our route, and proceed several camps to the eastward, in the hope of falling in with buffalo. This route, along the dividing grounds between the south fork of the Platte and the Arkansas, would also afford some additional geographical information. This morning; therefore, we turned to the eastward, along the upper waters of the stream on which we had encamped, entering a country of picturesque and varied scenery, broken into rocky hills of singular shapes; little vallies, with pure crystal water here leaping swiftly along and there losing itself in the sands; green spots of luxuriant grass, flowers of all colours, and timber of all kinds—everything to give it a varied shape, except game. To one of these remarkably shaped hills, having on the summit a circular flat rock two or three hundred yards in circumference, some one gave the name of Poundcake, which it has been permitted to retain, as our hungry people seemed to think it a very agreeable comparison. In the afternoon a buffalo bull was killed, and we encamped on a small stream, near the road which runs from St. Vrain's fort to the Arkansas.

July 10.—Snow fell heavily on the mountains during the night, and Pike's peak this morning is luminous and grand, covered from the summit, as low down as we can see, with glittering white. Leaving the encampment at six o'clock, we continued our easterly course over a rolling country, near to the high ridges, which are generally rough and rocky, with a coarse conglomerate displayed in masses, and covered with pines. This rock is very friable, and it is undoubtedly from its decomposition that the prairies derive their sandy and gravelly formation. In six miles we crossed a headwater of the Kioway river, on which we found a strong fort and *coral* that had been built in the spring, and halted to noon on the principal branch of the river. During the morning our route led over a dark vegetable mould, mixed with sand and gravel, the characteristic plant being *esparcette* (*onobrychis sativa*), a species of clover which is much used in certain parts of Germany for pasturage of stock—principally hogs. It is sown on rocky waste ground, which would otherwise be useless, and grows very luxuriantly, requiring only a renewal of the seed about once in fifteen years. Its abundance here greatly adds to the pastoral value of this region. A species of *antennaria* in flower was very common along the line of road, and the creeks were timbered with willow and pine. We encamped at Bijou's fork, the water of which, unlike the clear streams we had previously crossed, is of a whitish colour, and the soil of the bottoms very hard tough clay. There was a prairie-dog village on the bottom, and in the endeavour to unearth one of the little animals, we laboured ineffectually in the tough clay until dark. After descending, with a slight inclination, until it had gone the depth of two feet, the hole suddenly turned at a sharp angle in another direction for one more foot in depth, when it again turned, taking an ascending direction to the next nearest hole. I have no doubt that all their little habitations communicate with each other. The greater part of the people were sick to-day, and I was inclined to attribute their indisposition to the meat of the bull which had been killed the previous day.

(Continued in our next.)

ADDRESS TO THE SUBSCRIBERS TO THE BRITISH AND AMERICAN COMMERCIAL JOINT STOCK COMPANY.

As the time is nigh at hand for the holding of a General Conference of the Church of Jesus Christ of Latter-day Saints, in the British Islands, simultaneously with which will be held the first meeting of the Joint Stock Company, I have thought it necessary to make a general statement of what has been done hitherto, as well as to offer a few hints for our future proceedings.

I trust that no apology will be necessary for so frequently recurring to the subject of the company, and I hope that no one will think that it is to the neglect of the great subject of salvation, or the rolling onward of the kingdom of God; for I have no feeling of my own, neither have I met with it in others, but that of the establishment of the company as a grand auxiliary to the work of the Lord in the last days, while at the same time a just and legal advantage will be enjoyed by every shareholder.

It is well known that at the last annual conference, the meeting came to the conclusion to form a company, by which their individual means and exertions might be combined, and the general good of the church be more effectually promoted. For this end a committee was formed for the purpose of drawing up a code of laws for the government of a society, to be called the "Mutual Benefit Association:" these laws received the sanction of the general meeting, and the thanks of the same were presented to those employed on the committee for their diligence on the occasion, having sat for about sixteen hours to complete their work. A general satisfaction was I believe felt on the occasion, and the orders of the general meeting were for the delegates, from different conferences, on their return to commence operations immediately, by the organization of committees, officers, &c. The directors residing in Liverpool were not slack in giving heed to these instructions themselves, but also so far as their limited means at the time enabled them, to assist others likewise. In consequence of their anxiety to proceed according to the orders of the general meeting, various receipts, scrip, &c., were printed for the use of the "*Mutual Benefit Association.*" Being anxious, however to act wisely in all things, and in strict accordance with the laws of the land (which has ever been the practice of the church), they came to the conclusion to wait upon an attorney for instruction as to the legality of their proceedings, and also to ascertain what the society would be considered in point of law; when, to their great surprise, they found that a new Act had been passed during the last Session of Parliament, for the express purpose of regulating companies, and securing to shareholders their just rights, by the prevention of fraud and robbery on the part of the promoters, directors, or others. They also found that from this law, which appeared truly formidable to encounter, there was no escape, inasmuch as the definitions of the Act made the society which you intended to form, neither more nor less than a *Joint Stock Company*, as will be seen from the following extract from the Act itself,

"That the term 'Joint Stock Company' shall comprehend,—Every Partnership whereof the Capital is divided, or agreed to be divided, into Shares, and so as to be transferable without the express consent of all the Copartners." Also,

"Every Partnership which at its formation, or by subsequent admission, shall consist of more than twenty-five members."

The directors now found that, in the general zeal for progression, they had done many things which they ought not to have done; however, they all concluded to carry out the intentions of the general meeting by the formation of the society strictly according to the requisition of the new Act, 7 and 8 Victoria, cap 110.

It is but justice, then, that you should become generally acquainted with the true position in which your servants, the directors, stood, and also with something of what they had to encounter.

Your servants also found that their every step, if not strictly in accordance with

the requisitions of the Act, was attended by fines and penalties; and, being utterly ignorant of such things as acts of parliament, earnestly requested their attorney, James Rowe, Esq., to become the legal solicitor for the company, and to take upon himself the responsibility of making the necessary returns both for "provisional and complete registration," whereby he would individually incur the responsibility alluded to; this, however, he declined, on the ground of his not being acquainted with the new Act, which had only been in his possession a few days. Upon your servants, therefore, devolved the necessity of making themselves acquainted with the different preliminary items of the Act, and of making the necessary returns required, through the instrumentality of the attorney.

It is but justice to myself and to the directors generally, that the subscribers should know something of these matters, as they will then have a more correct understanding of the workings of the same, and of what will have to be attended to in the future.

Before we could proceed to make public by way of prospectus, handbill, or advertisement, any intention or proposal for a company for any purpose within the meaning of the Act, the following particulars were to be attended to according to schedule (c), first.

The proposed name of the Company.

And, here, by the advice of our attorney, an alteration of the name and title of the company took place, which, I am of opinion, none of the subscribers will object to; for we feel assured that the *British and American Commercial Joint Stock Company* is much more appropriate, and more fully comprises the objects you had in view, than the *Mutual Benefit Association*. Though the question be frequently asked, "What is in a name?" I, as an individual, feel a peculiar satisfaction in the change, particularly since the providence of God, in directing the church to seek a new home on the Pacific, calls for the active exertions of such a company as the name implies.

Secondly. The Business or Purpose of the Company.

This we endeavoured to make as comprehensive as possible, so as to give us the privileges of trading as merchants between Great Britain and North and South America, to have the right of erecting buildings in one or both countries for the manufacture of the produce of either of them.

Thirdly. The names of its promoters, together with their respective occupations, places of business (if any), and places of residence.

After making the above returns we received our *Provisional Certificate*, after which, subject on failure to a fine of twenty pounds, the following particulars were to be returned within one month from the time we ascertained each individually, viz. The name of the street, square, or other place in which the provisional place of business or meeting shall be situate, &c.—The names of the members of the committee or other body acting in the formation of the company, their respective occupations, &c., together with a written consent on the part of every such member or promoter to become such, and also a written agreement on the part of such member or promoter, entered into with one or more persons as trustees for the said company, to take one or more shares in the proposed undertaking, which must be signed by the member or promoter whose agreement it purports to be.

The subscribers may remember that in the prospectus which accompanied the "Form of Application for Shares," the names of Hiram Clark and Capt. Dan Jones were omitted; this was in consequence of our not being able to obtain their signatures within the limited time—they were, therefore unavoidably excluded from the list of provisional directors.

The names of the officers of the company, their respective occupations, &c.; and also, before it shall be circulated or issued to the public, a copy of every prospectus or circular, handbill or advertisement, or other such document at any time addressed to the public or to the subscribers or others, relative to the formation or modification of such company. (This will account for our long silence at the commencement of our labours, and why we were not able to communicate through the pages of the STAR respecting our movements). And afterwards from time to time, until the complete registration of such company, a return of a copy of every addition to or change made in any of the above particulars.

It will also be remembered that the decision in public conference was, that the amount of shares should be ten shillings only. We found in this a subject of much difficulty, in consequence of it being necessary previous to complete registration, that one-fourth in number of the persons who, at the date of the Deed had become subscribers, should sign the same, and that they at least should hold one-fourth of the maximum number of shares in the capital of the company. We found, therefore, that the expense of complete registration would be greatly increased by the increased number of signatures that would be required; it was therefore proposed that the shares should be five pounds each, and be made divisible; this was however, overruled to suit the prejudices of individuals who did not sufficiently understand the difficulties we had to contend with, and therefore the shares were permanently fixed at One Pound.

We now continued to labour in receiving applications, allotting shares, and in making the necessary returns of the subscribers from time to time. We also found it necessary that the Deed should be drawn up for complete registration, and previous to its being engrossed upon parchment, that an abstract of it should be returned for examination by counsel in London, and that the said Deed must necessarily embody, according to the Act, the following list of purposes, for which provision is required to be made before we could obtain a certificate of complete registration, viz. :—

I.—*For the holding of Meetings, and the Proceedings thereat, viz:*—

1. For the holding ordinary general meetings of the company, once at least in every year, at some appointed place and time.
2. For holding extraordinary meetings, either upon the convening of the directors of the company, or upon the requisition of not less than five shareholders.
3. For the adjournment of meetings.
4. For the advertisement and notification of meetings, and the business to be transacted thereat.
5. For defining the business which may be transacted at meetings, ordinary and extraordinary, or at adjournments thereof.
6. For the appointment of the chairman at any meeting of the company.
7. For ensuring that each shareholder shall have a vote; and where it is not provided that each shareholder is to have a vote in respect to each share, the appointment of the number of votes to be given by shareholders in respect of any number of shares held by them.
8. For enabling guardians, trustees, and committees to vote in respect of the interests of infants, lunatics, and idiots.
9. For ascertaining what shall be the majorities or numbers of votes requisite to carry all or any questions, and where a simple majority is to decide.
10. For prescribing the mode and form of the appointment of proxies to vote in the place of absent shareholders, and for limiting the number of proxies which may be held by any one person.
11. For determining questions where the votes are equally divided, whether by the casting vote of the chairman or otherwise.

II.—*For the Direction of the Execution of the Affairs of the Company, and the Registration of its Proceedings, viz:*—

12. For prescribing the *maximum* number of directors to be appointed; the number of shares, or amount of interest, by which they are to be qualified; the period for which they are to hold office, so that at least one-third of such directors, or the nearest number to one-third, shall retire annually, subject to re-election, if thought fit; and for the determination of the persons who shall so retire in each year.
13. For filling up vacancies in the office of the directors, as they occur; but not so as to enable the board of directors (if the filling up be assigned to them) to fill up such vacancy for a longer period than until the next general meeting of the company.
14. For the continuance in office of directors, in default of election of new directors.
15. For regulating the meetings of directors, the quorum thereof, the proceedings thereat, and the adjournment thereof.
16. For recording the attendances of directors, and reporting the same to the shareholders.
17. For the determination of questions, upon which the votes of the directors may be equally divided.

18. For the appointment of a person to take the chair of the directors, and for supplying any vacancy in the office of chairman.
19. For the appointment of the chairman of the directors at meetings, at which the permanent chairman may not be present.
20. For regulating the appointment by the directors of officers, clerk, and servants.
21. For recording the proceedings of directors.
22. For keeping and entering of minutes of such proceedings.
23. For ensuring the safe custody of the seal of the company, and for regulating the authority under which it is to be used.
24. For providing for the remuneration of the auditors of the accounts of the company.
25. For providing for the appointment of a secretary or clerk (if any) of the directors.
26. For providing for the receipt, custody, and issue of monies belonging to the company.
27. For providing for the keeping of books of accounts, and for periodically balancing the same.
28. For keeping the records and papers of the company.
29. For prescribing and regulating the duties and qualifications of officers.
30. For determining what books of accounts, books of registry, and other documents may be inspected by the shareholders of the company, and for regulating such inspection.

III.—*For the Distribution of the Capital of the Company into Shares, or for the Apportionment of the Interest in the property of the Company, viz.:*

31. For determining whether calls or instalments of payments (if any) are to be made in certain amounts and at fixed periods, and if so, what amounts and at what periods.
32. For determining whether, on failure to pay any instalments or calls, the share shall or shall not be forfeited, and if forfeited, whether, and on what conditions the property in such share may be recovered by the shareholder.
33. For determining whether, and under what circumstances, and on what conditions the capital of the company may be augmented, by the conversion of loans into capital or otherwise, or by the issue of new shares or otherwise.
34. For determining whether the amount of new capital shall or shall not be divided so as to allow such amount to be apportioned amongst the existing shareholders.

IV.—*For the borrowing of Money, viz.:*

35, For determining whether the company may borrow money, and if so, whether on bond or mortgage, or any other and what security.
36. For determining whether the directors may contract debts in conducting the affairs of the company, and if so, whether to any definite extent.
37. For determining whether and to what extent the directors may make or issue promissory notes.
38. For determining whether and to what extent the directors may accept bills of exchange.

I have made this long extract, not for the benefit of the directors or those who have been conversant with the subject before, but entirely for those who are ignorant, and have not seen much of the affair.

It will be at once perceived that our labours have been of a character that required our every attention, and however formidable the obstacles we had to meet with were, having passed the Rubicon, honour and the cause we had espoused compelled us to advance to the completion of our task. Our Deed is at present, whilst I write, in London for complete registration, and I anticipate, ere the pages of the present number of the STAR are filled, that I shall have the pleasure of announcing the return of your trusty messenger, Mr. Henry Cuerden, in triumph with the same. Having thus taken a retrospective view of what we have done, I shall endeavour to make a few remarks of what lies immediately before us.

In the first place we shall, so soon as completely registered, proceed to allot the shares for which we have applications on hand, after which, on calculating the expenses incurred in the formation of the company, we shall endeavour to form an estimate of the amount of a call upon each share to defray the same. We shall then proceed to print scrip to be issued to those who shall have entirely paid up their shares, as well as transfer scrip for shares that may be so disposed of. At our general meeting we shall have to take into consideration the best means for commencing operations in the way of business, in order to carry out into practical operation the intentions of the Company.

In making a few remarks upon this subject, the directors and subscribers will understand that I am by no means wishing to dictate, but merely to throw out a few hints. As there is every probability that we shall be able to secure a vessel as the property of the Company on advantageous terms, and as an expedition to the coast of California is contemplated to take place some time in the month of September next, much forethought will be necessary in order to make the most for the benefit of the Company in the voyage out and home. In the consideration of this subject the Company will have to avail themselves of the knowledge of practical men in the purchase of such goods, &c., as shall be most likely to be disposed of to the greatest advantage.

In my own position as president of the Company, I have been taught that my duties were to watch over the proceedings of all, and in an especial manner to direct the affairs of the same, so as to promote its interests to the best of my ability. Whether in the arduous task I have had to perform, I have done my duty or not, will remain to be seen at the general conference, one thing, however, I can fearlessly assert, whether my labours be appreciated or not, they have been given, such as they are, with an earnest desire for the good of the cause, and to prevent anything from transpiring by which we might be involved in difficulties, and incur the censure of violated British laws.

I rejoice much at the constantly growing interest that appears to be taken in the society in various parts of the kingdom, and we feel assured that the merits of the same need only to be fairly laid before the Saints at large to cause them to take a lively interest therein. To effect this, as yet we have not been able for want of men who were capable and at liberty to accomplish the same; however, we have much pleasure in stating that Mr. Samuel Downes the efficient advocate of the interests of the company in the Manchester conference, is at present on a misson in the Birmingham conference, and will return by way of Sheffield, to be present at the general conference on the last day of May.

We would invite the serious consideration of all in regard to the important subject that lies before us. We do not call for wild and visionary schemes, but for sound and judicious suggestions that will call for the concurrent assistance of all to effect the great object in view.

Trusting that we shall be prepared to meet with an eye single to the glory of God, and that his blessing will be upon us, and guide each and all in our cogitations and practical efforts, I remain your humble servant, for the welfare of the company.

THOMAS WARD, President.

ADDRESS TO THE SAINTS.

Liverpool, 30th April, 1846.

My dear Brethren and Sisters,—I feel through the medium of the STAR to address you on the subject of the Joint Stock Company, now being formed by the Saints of the most High God; and first, I shall write a few thoughts that may be useful to those of you who have not yet taken shares. Believing, and knowing as many of you do, that "THE KINGDOM" is set up, which shall never come to an end, even "that which the God of Heaven, who revealeth secrets, has set up in these latter days." In the days of the ten kings or kingdoms, and at the very time too when there is neither strength, adhesion, nor union existing among or between any of these—the iron being mixed with miry clay, and all being very brittle—allow me to ask you, will you permit the many of your brethren who are building up this kingdom to receive all the honour and reward, without your participating both in the labour

and the gain? You must not—you *will* not. Surely *now* you are not of them who think the GREAT I AM can and will himself do all things, while we inert behold. No, yours is "What saith my Father, and I shall do it." You hear and obey His commands, and these too, coming as they do from and through the officers he has appointed, instructed, and empowered to roll on "*the stone*," which is first to fall upon and break in pieces the ten toes or kingdoms—become a great mountain—fill the whole earth—neither be destroyed nor left to other people—break in pieces all other kingdoms and IT shall stand for ever. Manifest your faith by your works. Say not "I am too poor, I cannot take even one share to pay for it in the time required." What! not able to pay one pound in eighteen months! Eaters not able to dispense with some article of food—say one ounce of tea less per week; drinkers not give up one pint and a half of beer, or one glass and a half of spirits; and ye that revel in the soothing plant, snuffers and smokers, as ye gaze upon the ascending fumes, think whether ye could not save an ounce and a half per week, or altogether obey "God's word of wisdom." If ye ask for what purpose all these sacrifices, I reply, that ye yourselves may become great and good. Gather with all Saints—and be prepared, through deeds and suffering to meet our coming Lord. Ye have made a covenant with our Father by sacrifice, a little more of this—endurance to the end—and ye shall be saved.

"What good will it do to me, or to the Saints?" asks one. "A sovereign from me can do but little." Perhaps in nothing connected with any kingdom is the common saying—"*Union is power*,"—more true than in money matters. I venture to assert that the laborious poor of Liverpool earn nearly the eighth of £1,000,000 weekly, and spend it apparently without many grand results; but suppose each of these would place one shilling per week into a common fund, then we should have about £8000 weekly, or nearly £400,000 per annum. How much would this accomplish, *if properly managed*, and how soon accumulate? Tell us, ye who know how soon a large snowball increases as you roll it onwards. Do ye not think by this co-operation the industrious poor of Liverpool would soon have their own ships bringing abundance of food from all countries, and luxuries too, shorten their hours of toil, and by this union and wisdom ultimately secure for themselves well earned ease and wealth? So intend the Saints to act. Ye who have not yet taken part in this matter, let us have your co-operation, let not fear dissuade you. I am bold to assert the Saints are as honest as the work they are engaged in is great. "Her judges are righteousness, her exactors, peace." At present I see no way for the Saints as a body to be gathered with their brethren, but by such an association and union of their funds: this will be productive of a result both great and most desirable.

And now to you who have taken shares I write. It is more than twelve months since we purposed to lay our funds together, by small weekly payments for eighteen months, till we had from ten to thirty thousand pounds in trade. Unexpectedly but necessarily there has been much delay—"by Act of Parliament!" We are again soon to be assembled in General Conference; let me entreat you to be diligent till then in paying up your instalments in your various branches, and this you may now do freely, as our Deed is in London, and while I write the Registration may be completed. It will manifest much wisdom in you if you are ready when the first call is made, to send it at once, and proceed laying past your small sums weekly, so that you may be duly prepared to meet the second call, and thus shall we be able—perhaps as early as September next—to commence as a trading company. I rejoice because of the negociations already pending for the purchase of a ship to begin with. We soon shall have advanced a capital sufficient, *if you are faithful*, not only to take out many passengers to the wide and sunny fields of California, to meet our brethren who are marching thither, but also a large and good cargo of British manufactures. Already have we friends in Manchester and other parts of Lancashire, Yorkshire, Birmingham, and Scotland, willing and able to assist us in filling up our vessel with a profitable cargo, which we shall barter and sell at many ports on the way to, and all along the western shores of the new world—*nor shall we forget to minister to the necessities of the Saints*; and in return I shall again assert on much well-grounded confidence, we shall have a cargo from which a profit of from two to four thousand pounds shall be realized.

Shall we stop here? Verily, no; brethren, our ships shall whiten every sea, and visit every port, until there be no more sea, and until

> "All kingdoms shall fail but the one
> As fair as the moon and as clear as the sun."

Yea, our work, like the kingdom of which we are the happy subjects, shall roll on and become greater and greater throughout eternity. Grant it our Father—even so; and more than all we hope for; we ask it in the name of Jesus Christ. Amen.

THOMAS D. BROWN.

THE GOSPEL.

We turn with something like a degree of pleasure from the contemplation of Joint Stock Companies, (though we would be understood as by no means wishing to depreciate their value) to offer a few reflections on the gospel. When we call to mind the state of darkness in which we were involved before the light of divine truth beamed upon our understandings, we never can feel sufficiently grateful for the privileges which it has been our lot to enjoy in connexion with the fulness of the everlasting gospel.

To find the mists of sectarianism swept away, and the pure light of truth flooding as it were our intelligence, brought with it joy and gladness which our natures had never previously known, and which we trust will never be eradicated from our remembrance.

How often had we read the word of God, and passed unheeded the most glorious principles of truth, yet because of the darkness of our understandings we experienced not the effect they were calculated to produce, and thus lost that unspeakable ecstacy resulting from a knowledge of the truth for ourselves. God in his infinite mercy saw fit to call his servant Joseph from the labours of the husbandman, and prepare and fit him to be a prophet unto the people, to usher in the great last dispensation of the gospel to the sons of men. The wise, the learned, and the rich in the things of this world raised the war-cry of persecution, and the servant of the Lord and his followers were compelled to flee from place to place before the fury of the bigots and pharisees of the day. But, notwithstanding all this, the truth sped; the honest hearted received it in love; its power was made manifest in their midst, and the spirit of the ancient martyrs animated the bosoms of those that *knew* the truth.

Accelerated by the violence of persecution the principles of eternal truth were carried from the place of their resuscitation, the land of Joseph, to distant climes; the shores of Britain were blessed with their sound, and their potency was soon found to have produced its legitimate effect among the inhabitants of these shores. Many, very many, have been the struggles through which the church has had to make its way until the present period. All that wickedness could devise has been put into operation to prevent its progress, but in vain. Apparent friends for a season, have become apostates and deadly enemies; pillage and murder have in vain exercised their ruthless efforts to stay its progress; but like the fabled Phœnix, from the ashes that surrounded her, the church has arisen from every diabolical attempt to overwhelm her, only more glorious in her appearance, and her votaries more enlightened and valiant in the glorious work of God.

Our beloved prophet, previous to his martyrdom, was happy in laying a permanent foundation for the church, and in having found men on whom he could confer the keys of the kingdom, and full power and authority to bear it off unto the ends of the earth. At his hands they received their endowments, and by the completion of the temple of the Lord, the twelve have been enabled to confer a like blessing upon many others. Thus the grand object in view has been obtained, and the power of God has again been imparted unto the sons of men, that the great work of the last days may be cut short in righteousness, and the gospel be preached as a witness that the end may come.

We are well aware that as the privileges of the Saints increase, so will their trials and difficulties be augmented, and many things perhaps surpassing far the troubles of the past, will rise up to try the faithfulness of the honest in heart. False prophets already seek to tread in the footsteps of our lamented president, and profess to be in possession of the mantle of prophetic power.

Let every one exercised by temptations resulting from such things fall back upon the first principles of eternal truth. Let them contemplate the designs and teachings of the prophet while in our midst, and let them support those upon whom he has placed the burden and care of the church, and all shall be well with them.

But especially let all that can, seek to gather with the people of God, that they may receive that endowment which, if faithful themselves, will enable them to overcome every adversary, and triumph in the day of trial.

We can truly say that to ourselves the principles of eternal truth are more and more refulgent with glory, and continue to show forth additional evidence of their beauty and power. Although difficulties and temptations in our own experience have greatly multiplied, as we expect them continually to do, until the great enemy is subdued, yet we are truly thankful to say that the principles we have received, though comparatively of no moment when weighed against the hidden mysteries, yet they have been pregnant with conviction, and redolent with glory, that has caused us to rejoice under every difficulty, and pray our Heavenly Father for strength to resist temptation and overcome every evil, until we are enabled to realize the full fruition, that shall bless the denizens of a renovated world.

Let the Saints universally remember that the grand principle of success lies in supporting the head; if every member of the church will uphold the authorities, it is manifest that they will be of one heart, and of one mind; but suppose that a portion are dissentient and do not uphold the head, then of course, they are out of place, inasmuch as they cannot be governed by the laws that emanate from the head. This is a principle that should never be forgotten by the Saints of God; by it only can the throne of God be upheld, by it only can his kingdom be established on earth. The twelve Apostles of the church are authorities in trust for the carrying onward of the work of the Lord, and for building up his kingdom; every one, therefore will see the necessity of upholding them by all means in their power, and it will be manifest to all that they who do not, yet profess a connexion with the church are out of place, and should take their departure in search of some head which they can acknowledge. Our laws and rules of government emanate from the authorities at the head of the church, and they who dispute that authority can in no wise be subjects of the same, nor can they have part or lot in the matter.

Let the Saints be wise, and understand, and mark well what spirit they are of, remembering that that which leadeth to good is of God, and he that is faithful and endureth unto the end shall be saved.

EDITOR.

COMMUNICATION FROM ORSON HYDE.

Nauvoo, April 5th, 1846.

Dear brother Ward,—I send you a few lines in addition to the revelation given through me. I am the only one left in charge here, the rest of the Twelve having gone to the west. Elder John E. Page is gone from the church; you will remember that he did not perform his mission to Jerusalem with me. This is the reason of his apostacy, and also violating the law of the church and incurring that penalty which says, "He shall deny the faith, and shall not have the Spirit."

These followers of Mr. Strang tell the most horrid lies that men ever did tell in creation. When they are here, in our city, they will say that many hundreds have joined them in some other parts, and when they go to some other parts, they will say that many thousands have fallen in with Mr. Strang in Nauvoo, when the plain fact is, that I do not know of ten persons in Nauvoo that have joined Mr. Strang. There are none who join him except a few Rigdonites, and some few others who are restless and unruly spirits that would disgrace almost any society. Strangism is but a second and revised edition of Rigdonism.

After Mr. Page was disfellowshipped, he left Nauvoo and went away about 120 miles, and met a company of Saints coming from Canada. He told them that he

was one of the Twelve sent by the council to inform them that they must turn about and go to Voree, (Mr. Strang's place of gathering) in the territory of Wisconsin. They could not believe this, but sent a messenger to us to know the truth of the matter, yet some were deceived by him. I only relate this to you to give you a specimen of their low and wicked course.

Every thing in relation to this church goes well; many are coming to Nauvoo and being baptized daily. The Saints are selling out and removing west; hundreds of families are coming here from other States, and fitting out for a campaign in the wilderness. It is a great work, God can only tell when it will end, if any end it has. It will gather all things in one. Some of the old mobocrats in Mo, have come to the camp as they passed along, and have given satisfaction, and multitudes are joining the camp of Israel. May the great God enlarge our borders, roll the wheels of his empire through the confused ranks of Babel's broken legions, and exalt on high the golden sceptre of truth, that every eye may see, and every honest heart be glad. Be faithful, dear friends, over a few things, and God will make you rulers over many.

May heaven bless you in Old England, and soon bless you in California, is the earnest wish of your brother in Christ Jesus our Lord. Amen.

ORSON HYDE.

P.S.—Brother Stratton has arrived here, and brother Woodruff, his family, and friends, are daily expected.

"HE THAT HATH EARS TO HEAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

In my meditations, this morning, the Spirit of the Lord came upon me, and I was moved to write: and being grieved in my spirit on account of false pretences by evil designing persons to gain power, and lead away the flock of God; It whispered me and said:

Evil men, ambitious of power, must needs arise among you, and they shall be led by their own self-will and not by me. Yet they are instruments in my hands, and are permitted to try my people, and to collect from among them those who are not the elect, and such as are unworthy of eternal life. Grieve not after them, neither mourn nor be alarmed. My people know my voice and also the voice of my spirit, and a stranger they will not follow; therefore such as follow strangers are not my people. Behold James J. Strang hath cursed my people by his own spirit and not by mine. Never at any time have I appointed that wicked man to lead my people, neither by my own voice, nor by the voice of my servant Joseph Smith, neither by the voice of mine angel: but he hath sought to deceive and Satan helpeth him; but before of old was he one that was ordained to gather the tares of the field, and mine angels have chosen him to do it because he was a wicked man, even as Judas was chosen to betray his Lord. But his spirit and ambition shall soon fail him, and then shall he be called to judgment and receive that portion which is his mete, and his treacherous followers, who have forsaken the counsel of their brethren and turned from the covenants of their God, and have cast asunder the tenderest ties, must drink from a bitter cup.

Let no man who putteth his trust in me be troubled about his rights. The worthy shall have their rights and no power can prevent it, for I will give them the hearts of my people, and their voice is my voice, even as my voice is the voice of my father; and what they bind on earth I will bind in heaven. But the unworthy have no rights except these, repentance or condemnation. If they act upon the former, behold they are justified, but if not, they must suffer the consequences of the latter.

By this you may know the unworthy among my people: for whomsoever they reject, the same are rejected of me. And woe to such as shall follow him who hath been rejected by my people. If my people sin I will correct and chasten them because I love them, yet I will not reject them, neither give my kingdom to other people, for behold the end draweth nigh, and judgement will I pour out upon your oppressors and upon those who accuse you to hide their own iniquity and their shame, and to get power for unholy purposes and not for the building up of my kingdom. Let such beware lest they fall by the hand of the *destroyer*, whose arrows are plague and pestilence, before their designs are accomplished.

Let my saints gather up with all consistent speed and remove westward, except such as are counselled to tarry and must needs remain to settle ther business according to the counsel of my servant JOSEPH SMITH, in the day that he was with you in the flesh, and also according to the counsel of my servants, the Twelve whom I have chosen, and who have abode in me.

Let there be no more disputes or contentions among you about doctrine or principle, neither who shall be greatest, but hearken to those things which I have spoken unto you, and which have before been given and you shall rest in my kingdom, and have glory and honour for ever and ever—Yea! Saith the Spirit, and the Spirit is truth, and the truth abideth for ever: Amen

Latter-day Saints' Millennial Star.

MAY 15, 1846.

In the writings of the apostle Peter, 2 Epistle, iii chap., we find a reason deduced from the fact of the coming of the Lord, and the dissolution of the present state of things, which is the following: "Seeing therefore that all these things shall be dissolved, what manner of persons ought ye to be in holy conversation and godliness." If the apostle at the comparatively remote period at which he wrote his epistle, could make use of the coming of the Lord in order to influence the character and conduct of the Saints in those days, how much more reason have we, in these last days to reflect upon so important a subject, connected as we are with a dispensation of the gospel given for the express purpose of ushering in the great and stupendous events that are nigh at hand. A connexion with the church and the kingdom of God in the last days has no counterpart on earth. It calls for a complete surrender of the entire man to the promotion of the cause which he has espoused. This will appear obvious from a few reflections upon the subject.

In the first place, the terms of enlistment (if we may so term it), into the army of God, are of a very peculiar character. On obedience to the great law of adoption for the remission of sins, there is attached the promise of the gift of the Holy Ghost. How little appreciated indeed, we fear is this inestimable gift. Through the loss of it, the world has been flooded with iniquity, and the powers of darkness have reigned supreme; and only by its restoration to the human family can the world be redeemed from the bondage of Satan, and be made a fit habitation for them that are sanctified.

Here then, the faithful receive a power, an influence to give them light and intelligence, and all necessary knowledge to progress onward in their career, to endure faithful unto the end, and eventually receive that reward which remaineth for the people of God.

Well might the apostle Paul, in writing to Timothy, say "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." It is then an utter impossibility that a Saint of the last days, can continue under the influence of those feelings and sentiments by which he had been previously governed. A new life, new hopes and aspirations, and fresh vigour are given, and he becomes indeed truly a "new man in Christ Jesus."

In what estimation does he now look upon the world? Short indeed, will be his experience before he will feel the bitterness of its hostility; beforetime he, as it were, felt one with it; but the delusion is past, he has crossed the threshold of heavenly intelligence, and his soul aspires after more copious outpourings of the spirit of truth. Henceforth therefore must there necessarily be a radical and entire change of purpose and conduct. He has now begun to learn something of *existence*, and of *progression in existence*, to see the true end of his being, and he longs to be perfect, even as his Father who is in heaven is perfect.

Formerly he was guided by the maxims of the world, or the dictates of his own mind; now he has found the only true channel of intelligence from the fountain of eternal truth; and that channel is the priesthood after the order of the Son of God, which he has chosen as the only medium of communication with the children of men. Formerly there might have been in his character a self-will that brooked not the teachings of others, and a consequent deportment manifesting pride, and a considerable degree of self-importance; but how great the change now in this respect. The light of truth having glanced upon his intelligence, has at once taught him his littleness, his ignorance and unworthiness; and if he be a Saint indeed, humility will be the striking characteristic of his disposition: a desire and willingness to seek for instruction and counsel, and a spirit of gratitude and thankfulness for every fresh acquisition of truth. These will be something of the feelings, desires, and manifestations of the true Saint of God.

Perhaps before his knowledge of the truth, he had an interest in the measures and movements of different nations and kingdoms, and their various policy in relation to each other; but he beholds them now under a different aspect; convulsions may arise, and kingdoms may be overthrown, but it is no longer a mystery to him, he has become connected with a kingdom that shall never come to an end; and finds himself placed, as it were, on an eminence from whence he can look calmly down upon the transactions, alike of individuals or nations, undisturbed by the turmoil beneath him, save as he may be enabled to deduce from them lessons of humility to direct him to the true source of wisdom and intelligence.

What manner of people then, indeed, ought the Saints of the last days to be? Such as are looking for the coming of the Lord, such as are seeking to know God, and obey the gospel of Jesus Christ. Men that have laid aside their pride of heart, their self-opinions, and have become sufficiently humble to sit at the feet of the servants of the Lord, that through the teachings of the holy priesthood, they may become wise unto salvation.

We can easily suppose how evil, and consequent anarchy and rebellion, might be introduced amongst any society, however perfect. So long as the individuals thereof feel their dependence upon the great Head by which they are governed, so long will they uphold that Head, and be in harmony with each other; but on the contrary, let one suppose that he has got sufficient wisdom and intelligence in himself, and that it is in vain for him to seek it elsewhere, then comes the spirit of rebellion, confusion arises, and the disorder of hell becomes substituted for the harmony of heaven.

This a true and grand principle, the importance of which we have hinted at elsewhere, and which cannot be too thoroughly impressed upon the minds of our readers; for the continued acknowledgment of the authorities and order of the kingdom will be one great and distinguishing characteristic of the Saints of the last days.

As the people of the Lord continue to receive instruction, they will be manifesting an increasing desire for more, hence arises the singular phenomenon in the eyes of the world of an entire people seeking to leave their homes, the land of their fathers, and the scenes with which they have been associated from their earliest infancy, to find a resting place in the wilderness; there to encounter the unavoidable difficulties that settlers in a foreign land must meet with, but which will not deter the true-hearted people of God, for their object is to learn the will of God, and avail themselves of those privileges, by which, they themselves may be saved, and also become saviours upon Mount Zion unto others.

Such, then, will be some of the distinguishing features of the people of the Lord, who are anticipating his coming. Their conversation will be of the things of the kingdom of God, and their conduct will be such as shall not be grievous unto that Spirit by which they are sealed unto the day of their redemption.

We did anticipate, before closing the pages of the present STAR, to be able to announce the complete registration of the Joint Stock Company; it appears, however, from the multiplicity of business of a similar kind, that the delay of a few days will be unavoidable. All appears to be perfectly right with our deed.

Our general conference will take place at the time before-mentioned, commencing on the last day of May, in Manchester, and will be held in the same place as on several former occasions, viz:—the Hall of Science. It will be of great advantage if the Directors of the Company could be in Liverpool, at least, a day or two previous, in order that arrangements might be made in council for the better conducting of our proceedings in conference.

We have just received the letter of O. Hyde, and stop the press for its insertion.

CHELTENHAM LAWSUIT.

The following are the list of Subscriptions towards defraying the expense of the Cheltenham Lawsuit which we have received since our last publication of the amount:—

1845.	Dec. 17th.	To Cash from George Eyre	0	10	0
	„ 19th.	To Cash per W. Woodruff, from Bursiem and Hanley	0	3	6
1846.	Feb. 3rd.	To Cash from Kennerton Branch, per Charles Phelps	0	5	0
	Mar. 17th.	To Cash from Brierly Hill, per John Cartwright	0	4	4
	„ 19th.	To Cash from Louth, per William Thompson	0	5	6
	„ 24th.	To Cash from Tranmere Branch	0	5	10
	April 6th.	To Cash per Charles Phelps, from Poolquay Branch	0	2	2
	„ 6th.	To Cash per Charles Phelps, from Overton	0	3	0
	„ 26th.	To Cash per Thomas Smith, Warwickshire, three Conferences	0	10	6
			£2	9	10

MY EPITAPH.

BY MISS ELIZA R. SNOW.

'Tis not the tribute of a sigh,
From sorrow's bleeding bosom drawn;
Nor tears that flow from pity's eye,
To weep for me when I am gone.

No costly balm, no rich perfume,
No vain sepulchral rite I claim;
No mournful knell, no marble tomb,
Nor sculptur'd stone to tell my name.

It is a holier tithe I crave
Than time-proof, monumental piers,
Than roses planted on my grave,
Or willows dipt in dewy tears.

The garlands of hypocrisy,
May be equipt with many a gem;
I prize the heart's sincerity,
Before a princely diadem.

In friendship's memory let me live,
I know no earthly wish beside;
I ask no more, yet, Oh! forgive
This impulse of instinctive pride.

The silent pulse of memory,
That beats to the unutter'd tone
Of tenderness, is more to me
Than the insignia of a stone.

For friendship holds a secret cord,
That with the fibres of my heart,
Entwines so deep, so close, 'tis hard
For death's dissecting hand to part!

I feel the low responses roll,
Like the far echo of the night,
And whisper softly through my soul,
"I would not be forgotten quite."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 11. JUNE 1, 1846. VOL. VII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

July 11.—There were no indications of buffalo having been recently in the neighbourhood; and unwilling to travel farther eastward, I turned this morning to the southward, up the valley of Bijou. *Esparcette* occurred universally, and among the plants on the river I noticed, for the first time during this journey, a few small bushes of the *absinthe* of the voyageurs, which is commonly used for fire wood. Yesterday and to-day the road has been ornamented with the showy bloom of a beautiful *lupinus*, a characteristic in many parts of the mountain region, on which were generally great numbers of an insect with very bright colours (*litta vesicatoria*.)

As we were riding quietly along, eagerly searching every hollow in search of game, we discovered, at a little distance in the prairie, a large grizzly bear, so busily engaged in digging roots that he did not perceive us until we were galloping down a little hill fifty yards from him, when he charged upon us with such sudden energy, that several of us came near losing our saddles. Being wounded he commenced retreating to a rocky piney ridge near by, from which we were not able to cut him off, and we entered the timber with him. The way was very much blocked up with fallen timber; and we kept up a running fight for some time, animated by the bear charging among the horses. He did not fall until after he had received six rifle balls. He was miserably poor, and added nothing to our stock of provisions.

We followed the stream to its head in a broken ridge, which, according to the barometer, was about 7,500 feet above the sea. This is a piney elevation, into which the prairies are gathered, and from which the waters flow, in almost every direction, to the Arkansas, Platte, and Kansas rivers; the latter stream having here its remotest sources. Although somewhat rocky and broken, and covered with pines, in comparison with the neighbouring mountains, it scarcely forms an interruption to the great prairie plains which sweep up to their bases.

We had an excellent view of Pike's peak from this camp, at the distance of forty miles. This mountain barrier presents itself to travellers on the plains, which sweep almost directly to its bases—an immense and comparatively smooth and grassy prairie, in very strong contrast with the black masses of timber, and the glittering snow above them. With occasional exceptions, comparatively so very small as not to require mention, these prairies are everywhere covered with a close and vigorous growth of a great variety of grasses, among which the most abundant is the buffalo grass. Between the Platte and Arkansas rivers, that part of this region

which forms the basin drained by the waters of the Kansas, with which our operations made us more particularly acquainted, is based upon a formation of calcareous rocks. The soil of all this country is excellent, admirably adapted to agricultural purposes, and would support a large agricultural and pastoral population. A glance at the map, along our several lines of travel, will show you that this plain is watered by many streams. Throughout the western half of the plain, these are shallow, with sandy beds, becoming deeper as they reach the richer lands approaching the Missouri river; they generally have bottom lands, bordered by bluffs varying from fifty to five hundred feet in height. In all this region the timber is entirely confined to the streams. In the eastern half, where the soil is a deep, rich, vegetable mould, retentive of rain and moisture, it is of vigorous growth, and of many different kinds; and throughout the western half it consists entirely of various species of cotton wood, which deserves to be called the tree of the desert—growing in sandy soils where no other tree will grow; pointing out the existence of water, and furnishing to the traveller fuel, and food for his animals. Add to this, that the western border of the plain is occupied by the Sioux, Arapaho, and Cheyenne nations, and the Pawnees and other half-civilized tribes in its eastern limits, for whom the intermediate country is a war ground, you will have a tolerably correct idea of the appearance and condition of the country. Descending a somewhat precipitous and rocky hillside among the pines, which rarely appear elsewhere than on the ridge, we encamped at its foot, where there were several springs, which are the extreme sources of the Smoky Hill fork of the Kansas. From this place the view extended over the Arkansas valley, and the Spanish peaks in the south beyond. As the greater part of the men continued sick, I encamped here for the day, and ascertained conclusively, from experiments on myself, that their illness was caused by the meat of the buffalo bull.

On the summit of the ridge, near the camp, were several rock built forts, which in front were very difficult of approach, and in the rear were protected by a precipice entirely beyond the reach of a rifle ball. The evening was tolerably clear, with a temperature at sunset of 63 degrees. Elevation of the camp 7,300 feet.

Turning the next day to the south-west, we reached, in the course of the morning, the wagon road to the settlements on the Arkansas river, and encamped in the afternoon on the *Fontaine-qui-bouit* (or Boiling Spring) river, where it was fifty feet wide, with a swift current. I afterwards found that the spring and river owe their names to the bubbling of the effervescing gas in the former, and not to the temperature of the water, which is cold. During the morning a tall species of *gilia*, with a slender white flower was characteristic; and in the latter part of the day, another variety of *esparcette* (wild clover), having the flower white, was equally so. We had a fine sunset of golden brown, and, in the evening a very bright moon. with the near mountains, made a beautiful scene. Thermometer, at sunset, was 69 degrees, and our elevation above the sea 5,800 feet.

July 13.—The morning was clear, with a north-westerly breeze, and the thermometer at sunrise at 46 degrees. There were no clouds along the mountains, and the morning sun shewed very clearly their rugged character.

We resumed our journey very early down the river, following an extremely good lodge trail, which issues by the head of this stream from the Bayou Salade, a high mountain valley behind Pike's peak. The soil along the road was sandy and gravelly, and the river well timbered. We halted to noon under the shade of some fine large cotton-woods, our animals luxuriating on rushes, which, along this river were remarkably abundant. A variety of cactus made its appearance, and among several strange plants were numerous and beautiful clusters of a plant resembling *mirabilis jalapa*, with a handsome convolvulus I had not hitherto seen. In the afternoon we passed near the encampment of a hunter named Maurice, who had been out into the plains in the pursuit of buffalo calves, a number of which I saw among the domestic cattle near his lodge. Shortly afterwards a party of mountaineers galloped up to us—fine-looking and hardy men, dressed in skins and mounted on good fat horses; among them were several Connecticut men, a portion of Wyeth's party, whom I had seen the year before, and others were men from the western states.

Continuing down the river, we encamped at noon on the 14th at its mouth, on

the Arkansas river. A short distance above our encampment, on the left bank of the Arkansas, is a *pueblo* (as the Mexicans call their civilized Indian villages), where a number of mountaineers, who had married Spanish women in the valley of Taos, had collected together, and occupied themselves in farming, carrying on at the same time a desultory Indian trade. They were principally Americans, and treated us with all the rude hospitality their situation admitted; but as all commercial intercourse with New Mexico was now interrupted, in consequence of Mexican decrees to that effect, there was nothing to be had in the way of provisions. They had, however, a fine stock of cattle, and furnished us an abundance of excellent milk. I learned here that Maxwell, in company with two other men, had started for Taos on the morning of the 9th, but that he would probably fall into the hands of the Utah Indians, commonly called the Spanish Yutes. As Maxwell had no knowledge of their being in the vicinity when he crossed the Arkansas, his chance of escape was very doubtful; but I did not entertain much apprehension for his life, having great confidence in his prudence and courage. I was further informed there had been a popular tumult among the *pueblos*, or civilized Indians, residing near Taos, against the "*foreigners*" of that place, in which they had plundered their houses and ill-treated their families. Among those whose property had been destroyed, was Mr. Beaubien, father-in-law of Maxwell, from whom I had expected to obtain supplies, and who had been obliged to make his escape to Santa Fé.

By this position of affairs, our expectation of obtaining supplies from Taos was cut off. I had here the satisfaction to meet our good buffalo-hunter of 1842, Christopher Carson, whose services I considered myself fortunate to secure again; and as a reinforcement of mules was absolutely necessary, I despatched him immediately, with an account of our necessities, to Mr. Charles Bent, whose principal post is on the Arkansas river, about 75 miles below *Fontaine-qui-bouit*. He was directed to proceed from that post by the nearest route across the country, and meet me with what animals he should be able to obtain at St. Vrain's fort. I also admitted into the party Charles Town, a native of St. Louis, a serviceable man, with many of the qualities of a good voyageur. According to our observations, the latitude of the mouth of the river is 38 deg. 15 min. 23 sec.; its longitude 104 deg. 58 sec. 30 min., and its elevation above the sea 4,880 feet.

On the morning of the 16th, the time for Maxwell's arrival having expired, we resumed our journey, leaving for him a note, in which it was stated that I would wait for him at St. Vrain's fort until the morning of the 26th, in the event that he should succeed in his commission. Our direction was up the Boiling Spring river, it being my intention to visit the celebrated springs from which the river takes its name, and which are on its upper waters, at the foot of Pike's peak. Our animals fared well while we were on this stream, there being everywhere a great abundance of *prele*. *Ipomea leptophylla*, in bloom, was a characteristic plant along the river, generally in large bunches, with two or five flowers on each. Beautiful clusters of the plant resembling *mirabilis jalapa* were numerous, and *glycyrrhiza lepidota* was a characteristic of the bottoms. Currants nearly ripe were abundant, and among the shrubs which covered the bottom was a very luxuriant growth of chenopodiaceous shrubs, four to six feet high.

On the afternoon of the 17th we entered among the broken ridges at the foot of the mountains, where the river made several forks. Leaving the camp to follow slowly, I rode a-head in the afternoon in search of the springs. In the mean time the clouds which had been gathering all the afternoon over the mountains, began to roll down their sides; and a storm so violent burst upon me, that it appeared I had entered the store-house of the thunder-storms. I continued, however, to ride along up the river until about sunset, and was beginning to be doubtful of finding the springs before the next day, when I came suddenly upon a large smooth rock, about twenty yards in diameter, where the water from several springs was bubbling and boiling up in the midst of a white incrustation, with which it had covered a portion of the rock. As this did not correspond with a description given me by the hunters, I did not stop to taste the water, but dismounting, walked a little way up the river, and passing through a narrow thicket of shrubbery bordering the stream, stepped directly upon a huge white rock, at the foot of which the river, already become a torrent, foamed along, broken by a small fall. A deer which had

been drinking at the spring was startled by my approach, and springing across the river bounded off up the mountain. In the upper part of the rock, which had apparently been formed by deposition, was a beautiful white basin, overhung by currant bushes, in which the clear cold water bubbled up, kept in constant motion by the escaping gas, and overflowing the rock, which it had almost entirely covered with a smooth crest of glistening white. I had all day refrained from drinking, reserving myself for the spring; and as I could not be well more wet than the rain had already made me, I lay down by the side of the basin and drank heartily of the delightful water. The spring is situated immediately at the foot of lofty mountains, beautifully timbered, which sweep closely round, shutting up the little valley in a kind of cove. As it was beginning to grow dark, I rode quickly down the river, on which I found the camp a few miles below.

The morning of the 18th was beautiful and clear, and all the people being anxious to drink of these famous waters, we encamped immediately at the springs, and spent there a very pleasant day. On the opposite side of the river is another locality of springs, which are entirely of the same nature. The water has a very agreeable taste, which Mr. Preuss found very much to resemble that of the famous Seltzer springs in the grand duchy of Nassau, a country famous for wine and mineral waters; and it is almost entirely of the same character, though still more agreeable than that of the famous Bear springs, near Bear river of the Great Salt lake.

At M o'clock, when the temperature of the air was 73 degrees, that of the water in this was 60 deg. 5 min.; and that of the upper spring, which issued from the flat rock, more exposed to the sun, was 69 degrees. At sunset, when the temperature of the air was 66 degrees, that of the lower springs was 58 degrees, and that of the upper 61 degrees.

July 19.—A beautiful and clear morning, with a light breeze from the northwest; the temperature of the air at sunrise being 57 deg. 5 min. At this time the temperature of the lower spring was 57 deg. 8 min., and that of the upper 54 deg. 3 min.

The trees in the neighbourhood were birch, willow, pine, and an oak resembling *quercus alba*. In the shrubbery along the river are currant bushes (*ribes*), of which the fruit has a singular piney flavour; and on the mountain side, in a red gravelly soil, is a remarkably coniferous tree (perhaps an *abies*), having the leaves singularly long, broad, and scattered, with bushes of *spiræa ariæfolia*. By our observations, this place is 6,350 feet above the sea, in latitude 38 deg. 52 min. 10 sec., and longitude 105 deg. 22 min. 45 sec.

Resuming our journey on this morning, we descended the river, in order to reach the mouth of the eastern fork, which I proposed to ascend. The left bank of the river here is very much broken. There is a handsome little bottom on the right, and both banks are exceedingly picturesque—strata of red rock, in nearly perpendicular walls, crossing the valley from north to south. About three miles below the springs, on the right bank of the river, is a nearly perpendicular limestone rock, presenting a uniformly unbroken surface, 20 to 40 feet high, containing very great numbers of a large univalve shell, which appears to belong to the genus *inoceramus*.

In contact with this, to the westward, was another stratum of limestone, containing fossil shells of a different character; and still higher up on the stream were parallel strata, consisting of a compact somewhat crystalline limestone, and argillaceous bituminous limestone in thin layers. During the morning, we travelled up the eastern fork of the *Fontaine-qui-bouit* river, our road being roughened by frequent deep gullies timbered with pine, and halted to noon on a small branch of this stream, timbered principally with the narrow-leaved cotton-wood (*populus angustifolia*), called by the Canadians *liard amere*. On a hill near by were two remarkable columns of a greyish-white conglomerate rock, one of which was about 20 feet high, and two feet in diameter. They are surmounted by slabs of a dark ferruginous conglomerate, forming black caps, and adding very much to their columnar effect at a distance. This rock is very destructible by the action of the weather, and the hill, of which they formerly constituted a part, is entirely abraded.

A shaft of the gun-carriage was broken in the afternoon; and we made an early halt, the stream being from 12 to 20 feet wide, with clear water. As usual, the clouds had gathered to a storm over the mountains, and we had a showery evening. At sunset the thermometer stood at 62 degrees, and our elevation above the sea was 6,530 feet.

(*Continued in our next.*)

APOSTACY.

My title is a curious one, but it is *apropos* to the reflections I shall pen for the perusal of your readers. The causes which lead to the above result are so numerous, that I shall not pretend to comment upon them all, but call the attention of your subscribers to some of the most prominent.

When a man becomes associated with the people of God, it is truly astonishing to witness his change of feelings, and his views are of that nature as almost to cause the individual to imagine some strange thing has occurred to him. He is made liable, by his relationship to God, to be a target at which Satan shoots his arrows, and seeks to mar his peace and tranquility; and in proportion as a man is exalted, the power of the evil one increases in activity to assail him, and his schemes to effect his overthrow become more powerful. Hence, for instance, when a man is ordained a teacher, he is more tried than the lay member, and his temptations are of a different nature, and stronger: to resist them requires more of the power of God, which is ever attendant on a faithful and humble discharge of his duty. So we pass from that grade of office to higher and more responsible ones. Many, very many men who have been faithful and trustworthy in the office of teachers, have been unbearable when made presiding elders; they have forgotten their places, pride and avariciousness have taken hold of them; they have allowed the devil to suggest a great many things to them, and by thus making room for him first in their hearts, he has overcome them, and by dint of insinuations and acquaintanceship, become a familiar and constant guest. Many men, who once held places of trust in our midst—where are they now? They are gone, and all that remains is the finger-post, pointing out their folly and forcibly bidding us beware. Their eyes became jaundiced, they thought too much respect was paid to a stranger, his preaching so gladdening the hearts of the Saints—who are naturally a loving people; they have become wrapt by the mantle of jealousy—probably from his orations not partaking of the sanctimonious enough for their over-pious feelings, and thus their consciences have been hurt and wounded. An over-righteous person cannot be pleased by God, angels, or men; he is past being pleased; he would be found finding fault with Jehovah if he dare. There are many things I wish and pray to be delivered from, and from an over-righteous man, *Good Lord deliver me.* These are some of the most fruitful sources of apostacy. By the mention of names I could clearly illustrate my views, and point to living marks of the withering effect of jealousy. I care not who the man, though he may be endowed with all the necessary qualifications for a presiding elder, I would, as a junior in the cause of God, warn him against its destructive tendency. They may for a season pass on, they may be admired, but see if that man does not leave the church if jealousy once takes root. It is a foul green-eyed monster that has sapped the foundation of many families, and elders in the church, who have been fearful that strangers might get some gift, and they left minus something, forgetting that God holds the hearts of all men in his hands, and can, out of his inexhaustable treasure, supply their wants. *Oh! ye of little faith.*. Again, the stranger may preach better, or God may have given him a more fluent gift of utterance than themselves, consequently they do not like him, and the poor travelling elder must for a time bear their malignant hints, their cold receptions, and their hard speeches, but when the people perceive his zeal and faith in the cause of God, and admire him for his consistency of conduct, then every kind word to the stranger, invitation, shake of the hand, or admiration of the Saints of his preaching, if expressed in the presence of a jealous

minded person, is like a poisoned dagger to his heart, it cankers and eats out all the good, and he drops from the church, in fact, apostatizes. Ask him the reason, and should he tell you truly, he would say, avoid jealousy as you would the Upas tree. It was the death blow to my influence, for when I saw the mole-hill of affection, I, by my jealousy, magnified it into a mountain. The course then to avoid this is for every man to stand nobly in his office, act conscientiously before God, be upright in all his dealings, try to comfort the hearts of all, speak good of all that comes recommended, till you find them out bad; then is the time to denounce them, and do not freeze up your bowels of compassion, nor in any way be double minded, but know that so long as you act nobly and liberally in your office, your good qualities will shine forth, and the praise of God and men shall be yours. Never allow yourself to be overcome by the spirit of jealousy, for as sure as that takes hold it will never loose its grasp till it has brought you down to destruction, shame, and reproach. Never let an elder think he will rise upon the ruin of another's character, but raise one of his own by dint of perseverance and honesty before God, and when you rise to the topmost round of the ladder, consider you need presence of mind to keep your equilibrium, or should you lose that, you fall, and great is the fall thereof, and you are a long time recovering, if ever you attain your former place Many are like the country maid who returning from milking, bearing her pail on her head, contemplated her future prospects, the purchases she should make with her chickens, milk, &c., how she would reject such and such suitors, and while labouring under these buoyant feelings, she tossed her head, upset her milk, and was brought to her senses by seeing the contents of her pail past recovering. So many, who have been raised to places of trust, have become intoxicated with the spirit of praise, have grasped after undue influence, have tampered with their brother's feelings and character, have forgot the ladder of promotion and spurned the same, have looked indignantly upon their helpers and associates, and have thereby upset their milk pails, and are lost, perhaps, for ever.

Humility is an indispensable ingredient in a servant of God, and where this is not, apostacy will take place sooner or later. We must consider that, because we are placed at the head of a branch or conference, we are not beyond the possibility of falling, but keep in mind the numerous beacons that warn us of impending danger; and I pray God that every man desiring to do right, may be helped by the blessings of God, and the prayers of his people so to do.

While I am writing I will take the liberty to say a few more words. The office of an elder is not a momentary thing, but if we use it right, an eternal office. I am fearful many elders do not rightly think of it, but are apt to take too much scope in a variety of things. It is true my conscience may be more tender than many, but however that may be I shall take the liberty to speak and write freely. There are many ideas as to what is sin, and what is not. I will enumerate a few species of sin, as another cause of so many apostatizing. When some receive a little power they are apt to indulge in many practices that are abominable in the sight of God, and they forget his eye is on their ways. I am here to husband all the talents and means put into my power, but not to use them in mingling with the wicked, and so bring the cause of God into disrepute. I hold it essential to make myself thoroughly acquainted with the power of the evil one, so as to warn my weaker brethren, but a visit once or twice to such scenes are enough, and will not squander the money that the Saints have given me in scenes of this kind. A hint to the wise is enough. I consider my priesthood of that sacred kind that I dare not sully it by any connexion with the wicked, further than I am compelled to do by necessity. I would therefore beseech my fellow labourers, if they wish to have the Spirit of God, and to exhort their brethren to virtue, chastity, and temperance, to show the example; not by signing the pledge, no, for that shews your want of faith in the gospel of Christ, because if you truly are a faithful follower of Jesus Christ you will add to your faith, *temperance;* and you covenanted to keep the commandments of God when you went to the water, and I am sure temperance is one. Then why sign a pledge? *Oh! ye of little decision.*

Elders, let purity of intention be your motto, and you will prosper and never fail, and in the things of God you will be fruitful, and not barren.

D. C. KIMBALL.

REMINISCENCES.

When we were first privileged by hearing the proclamation of the gospel of Jesus Christ, we almost invariably heard the people told, that if they received and obeyed the principles of truth, they would have to suffer persecution for the same; that from the moment they were classed with the Saints of God, they would find an array of enemies with which beforetime they were unacquainted, and truly in our own experience, and in that of others, we have found it too true.

We feel by no means anxious to intrude ourselves upon our readers, but believing that the biography of the servants and handmaidens of the Lord would be interesting, and especially a detail of the manner in which they became acquainted with the principles of truth; we shall trespass upon the indulgence of our readers in a few reminiscences of the past, in reference to that period of our history.

Wonderful and various are the ways by which the people of God are led, and singular on many occasions are the means by which persons, who, beforetime, have been enshrouded, as it were, in the clouds of sectarianism, burst the gloom of their enthralment to rejoice in the light of the gospel of truth. In making a few remarks upon our position as a sectarian, it is with no intention of meddling with the characters of others, so we shall confine our remarks to our own experience. We remember well, after revelling in the follies of the day, and of youth, how we were first led to contemplate the subject of religion, and to think seriously of living not for this life only, but in the anxious hope and desire of a life to come.

We shall make no pretensions to any extra piety after we found ourselves associated in membership with a body of Particular Baptists, but merely state that we were probably on a par with the rest of the members. We laboured, at least, diligently in endeavouring to promote the interests of the cause, but had to regret, that though we anticipated a time when all the chapels in the land would baptize by immersion, yet their was no progression in knowledge of heavenly things, but a miserable substitute in a continued discussion upon doctrine. For some ten years and upwards our connexion continued with this body, when we were led, by intercourse with a friend, to contemplate the subject of baptism for *remission of sins.* At the outset, this subject was anything but pleasing to contemplate, as clashing with our former Calvanistic views, in being of too meritorious a nature to be compatible with the honour and glory of God. But notwithstanding our prejudices, the truth of the doctrine, from the mere reading of the New Testament, forced itself upon us, and we were compelled to acknowledge it, in spite of every preconceived opinion. So far as we had received the doctrine it was good, bringing with it joy and gladness which our former experience had never known; and, of course, like the one who had found a piece of silver, we called upon our friends to rejoice with us. But here we were much disappointed in finding scarcely one disposed to view the subject in the same light, but rather to manifest a spirit of opposition and persecution, of which beforetime we could not have supposed them capable.

But, notwithstanding this, conviction grew upon conviction, until action became absolutely necessary, and in an affectionate manner we addressed the members of the church by letter, stating our views, and the necessity we felt of withdrawing from their communion, and of seeking a connexion with some who would recognize with us a doctrine, which we now considered to be all-important.

And now, on this decided step being taken, became manifested a spirit of persecution in our old friends, of which beforetime we could not have believed them capable. Every reason but the true one was assigned for our *falling away*, and motives the most foolish and wicked were assigned for the steps we had taken. Thus, at an early period, though we had never heard of the Saints of the last days, did we begin to suffer for the little accession of truth which we had made.

Under these circumstances we became desirous of disseminating the doctrine on which we had separated ourselves, and for which we had begun to suffer, by being

publicly lectured against, and otherwise maligned. Success appeared for a time to crown our efforts with regard to a few individuals, but it was evident there was something radically deficient in the means employed; for, however some appeared to approve of, and rejoice in, the doctrine, they could not be persuaded to act; and we have since discovered that we wanted the power and authority of the holy priesthood, that we might teach with authority and not as the scribes of the day. While under these circumstances, we met with a person who made some statements in relation to the Latter-day Saints, and especially to the fact of the doctrine of baptism for the remission of sins being held by them. After several conversations upon the subject with the same person, who was not then a member with the Saints, we experienced the heavy hand of affliction under a severe illness, which lasted for some time. While suffering and becoming convalescent, the important step which we had taken, and the consequences resulting therefrom, by no means died away in our reflections, but rather became magnified in our estimation, and of continually increasing importance.

The period, however, of recovery arrived, when, still rejoicing in the principle upon which we had acted, we again came in contact with the person before alluded to, and found him in a very different condition to that in which he was on our previous acquaintance, inasmuch as he had joined the church of Jesus Christ of Latter-day Saints about a fortnight before. Of course, the subject of religion was renewed between us, and we found the person rejoicing, beyond measure, in the principles he had embraced. He narrated his experience with great joy and gladness, and though we endeavoured to throw doubt upon many points, and to argue against others, we could not refrain from feeling the force of the principles of truth in a manner not soon to be forgotten.

The following day, while conversing with the same person, we were accosted, in a very friendly manner, by the presiding elder of the little branch of the church where it occurred. He was cool, courteous, and apparently well-informed on the principles of the church. We discussed the subject with him for some time, and finally received and accepted an invitation from him to attend a meeting. On the following Wednesday evening, therefore, for the first time, we found ourselves within the walls of a humble cottage, listening to the principles of eternal truth as they fell from the lips of poor and despised Mormons, as they were termed. What we witnessed and experienced on the occasion, we feel assured will never be blotted from our memory, but ever be recalled with grateful feelings of thanksgiving unto the God of all grace.

In defiance of every disposition to be captious, and question every principle we heard, we were compelled to acknowledge the power of truth, and we remember well the happiness, the unspeakable delight with which we were filled on the occasion. It was in vain that we retired to rest, or seek for our customary slumber; joy and gladness unspeakable filled our soul at the very thought that the fulness of the gospel had been restored, that men having authority from heaven had come forth to proclaim it unto the sons of men, and that all the glorious promises of our Saviour could be realized, and that man could know for himself, independent of his fellow man, the truth as it was in Christ Jesus.

Here, then, before we crossed the threshold of the kingdom of God, did we perceive the great difference between the systems of men and the religion of God; the one upheld by the skill, eloquence, or tact of its advocates, the other ratified by infallible signs promised by the Son of God, and realized by the believing and faithful.

We continued to attend the meetings of the Saints, but under many temptations and doubts, accompanied by several individuals, who, we rejoice to say, are now in in the church of Christ, as labourers in the gospel. The news of our proceedings was soon bruited abroad, and we found we had committed a great crime in the estimation of the religious public, by merely attending the meetings of the Saints, though none of us had joined them.

We also found that we had not only to contend with the opposition of the sectarists, but also our own temptations, our misgivings in regard to the truth of the system we were contemplating. The Book of Mormon was a great stumbling block to us personally.

Its grammatical inaccuracies and errors of spelling, we were inclined to think an evidence of its fallacy, whilst the vigorous opposition and zeal manifested by the religious world, in the circulation of all kinds of slanderous assertions and tales, led us at many times to pause, and reflect upon what we were about, and to consider well our faith. In reflecting upon the Book of Mormon, we forgot that the Lord called forth his servant from the field, and from his daily labour, to do his work; and to translate such a work as the Book of Mormon, he would necessarily act in simplicity, and perform the task according to his ability, and in the language which he could command. But, again, we thought that if the work were not true the elders who came from America were very unwise to bring the Book of Mormon with them, inasmuch as the first principles of the gospel could be preached from the New Testament alone.

But, however, at this period occurred an incident that did much to remove our doubts, and to establish us in the faith of the gospel. One who had accompanied us in attending the meetings almost from the beginning, who was distinguished for his piety and humility as superintendent of the General Baptist Sunday School, being much exercised in his mind on one occasion, on returning home from a meeting, was led most earnestly to pray that God would make it manifest unto him, whether the principles as taught by the Saints were of him or not, covenanting most earnestly that he would be faithful with his life if they were so, and on the contrary, asking to be enabled to reject them if false. His own statement was, that he never before was enabled to approach the Lord in so much earnestness and sincerity. After he had risen from his knees, and got upon his bed to repose for the night, "the power of the Holy Ghost came upon him, and he spake with tongues, and magnified God." The joy and satisfaction consequent to him, were such as to banish sleep from his system; he had received of an influence whose nature was life-eternal, and the weariness of the body was forgotten in the almost overwhelming joy of the soul. We subsequently heard him under the same influence, and remember well that he spoke in the Greek tongue, in the words of Archimedes, who, when overjoyed at making some fresh discovery, ran into the streets of Athens, exclaiming, *Eureka! Eureka!* I have found it! I have found it! Perhaps a sceptic would say that such a thing was very easy; but we would state for the satisfaction of our readers that the young man was as ignorant of Greek as he possibly could be. From this time forth, our personal obedience to the great law of adoption became a constant thought, especially as one of our number had been favoured, like the house of Cornelius, with the gift of tongues previously to being baptized.

We continued still to attend the meetings, and as we could not confine to ourselves the principles we had heard, nor the realities we anticipated, we were assailed every hour in the day by various religionists, while the pulpits began to thunder their anathemas upon the system and the persons connected with it.

While many things were put forth in the papers of the day in the way of condemnation and ridicule, and which we had then no means of refuting, yet, we could not but be surprised, and even encouraged, by the conduct of others, who, while professing to labour for our recovery from so great a heresy, hesitated not to make use of the most sweeping and palpable falsehoods, that were at once self-evident to our understandings, and they, consequently, produced a contrary effect to that which their authors intended.

In a short time, and at intervals, we, who had been attending the meetings, joined the church, by being baptized in the name of Jesus Christ for the remission of our sins, when opposition and persecution raged to as great an extent as they could under the circumstances go. Some were banished from their father's house the very hour they became the children of God, others suffered the loss of friends, and the esteem and patronage of those who beforetime had liberally supported them, and all were taught to *know*, that they that will live godly in Christ Jesus must suffer persecution.

We have before made allusion to the use of falsehood in opposing the truth, and that, too, on the part of individuals whom we could not have considered capable of resorting to such a means, but we understood not then that truth could not be brought to oppose truth, as all truth is harmonious, and, consequently, falsehood

is the weapon that must be used for the purpose. We soon had the most glaring manifestation of the same in the first lecture against us, which we heard from the pulpit. It was delivered by our own former pastor, by whom, too, we had been introduced into the Society of Particular Baptists.

The lecture was truly unique, and very original, the introduction consisting of an enumeration of the various systems of fanaticism that had sprung up in different ages, the climax of absurdity being furnished by the Mormons. The Book of Mormon, of course, was an important topic in the discourse; it was described as being a poor, weak, miserable production, that needed only to be looked at to convince any one of its fallacy. It was then described on the ground of the old Spaulding story, as having *been written* in close *imitation* of the Old Testament, and before many minutes had elapsed it was said not to be at all like the Old Testament for the prophecies of the Old Testament were dark and mysterious, but those of the Book of Mormon were *too lucid and too bright.*"

One great point of the lecturer was to prove that we were heretics, and like the heretics of former days, were equally rude and unpolite. "For," said the speaker, "the infidels, in the days of Calvin, could not give that venerable reformer his proper name, but called him 'Jack,' and also, in the days of Baxter, that clever divine was called 'Dick,' so with these Mormons, while they address each other by the appellation of 'brother.' Cant, hypocrisy, which my soul hates."

Let it be understood here, that the lecturer's motto or text was no other than, 1 Cor., 14 chap., 20 verse. "*Brethren*, be not children in understanding; howbeit, in malice be ye children, but in understanding men."

After various most unwarrantable statements, as to the characters of the individuals who had joined the Saints, he discharged the following elegant morsel of pulpit eloquence. "The Mormons were anxious to get amongst them intelligent and respectable people, but they could not accomplish it, they therefore formed their society either out of old people in their dotage, or of young folks that knew nothing; they were like the bird that fed upon carrion, and reminded him of the old adage, 'That the devil would rather play a small game than no game at all.'"

Suffice it to say that the entire lecture was a tissue of misstatements and falsehoods from beginning to end, making many friends to the principles, and building up the Saints in an astonishing manner, for they had witnessed one of the most noted men, of great originality of mind, and a well-known discussionist being compelled to resort to the most glaring falsehoods and the vilest vituperation of character, in order to make out what he thought a case against the Mormons. We shall, at present, for fear of trespassing too much upon the patience of our readers, come to a conclusion, as we may possibly resume the subject of these reminiscences at a future time.

EDITOR.

REFLECTIONS ON THE SEEKERS OF MYSTERIES.

I again obtrude on your readers, but seeing so much upon which to write, I feel constrained by this medium to give publicity to my views. I am aware that your readers would rather read an article upon some new principle, and be edified in that manner (as the desire of the Saints is to acquire a knowledge of the sublime truths of the gospel of Christ), but I do not feel to open the treasury of the Lord before I see that the minds of my associates are ready to receive and fully comprehend the principles to be developed, fearful lest by a development of them, it would only produce the opposite to admiration—*abhorrence*—and thereby become wasted; for if a person wished to catch water and secure it for after-use, he would not put it in a leaky barrel and thereby waste it, but would first tighten and drive up the hoops; so with some Saints, pour water into them or knowledge, and it leaks and becomes lost, and your labours to fill the barrel are altogether fruitless and ineffectual.

Since I have been in England, I have received most pressing invitations to unfold principles of truth, the parties expressing their strength of mind to receive any teachings, and however strong, it could not in the least affect them. I have been asked a thousand and one questions, yet the very persons most anxious to learn, are the greatest babblers you can find; and however much you might feel inclined, in the presence of some individuals, to speak of the beauty of the gospel, I have generally found some traitor, who has been so anxious to be thought by his brethren and sisters to know something more than they do, that he has run like a penny postman from house to house, to tell them what he knows, seldom telling who was the bestower of the knowledge, but wished it to be understood he found it out, his own *mighty self*—that he dug the mine of inexhaustible truth, and struck the vein himself; they are pirates, land sharks—and many of these characters exist. Not that I care to have the honour of telling anything new, for I confess I can only, in point of knowledge pertaining to the mysteries of the kingdom of God, clearly read A and a part of B; and I have found individuals so far outstrip me in point of revelations, visions, dreams, that did I not know that I had received something at the hands of the Lord, I should repine and think I was neglected. I have been obliged to knock under or succumb to the mighty weight of their knowledge, and I have thought, should their dreams and revelations be written, that they could say with John, "the world could not contain them." I am very certain that the world would not receive them, for many know more than angels or men, and I have thought they would forget whether they were in the body or out of it, and go up to the third place, and we should loose their society; but what a blessed release for a self-conceited man—I believe God does despise them, and I know that men do.

I have heard in my travels such histories of things, that I am sure it is poison to listen to them. I have been asked for the white stone, and had to confess my ignorance and acknowledge I did not know of it. I have had to award the palm to some of my most noble sisters, and confess that they outstrip me and leave me in the lurch; but question them on the first principles of the gospel, or the Joint Stock Company, and you find the one is stale and worn threadbare by frequent use, the other must prosper before they can give it assistance. Again, if an elder come amongst them, no matter how destitute of money or clothes, preach he must—labour and unfold principles unto them—tell them of mysteries pertaining to the kingdom of God; but if, perchance, he should unfold the mystery that his feet are on the ground, and name his wants—his short acquaintance among them, &c., is urged to rebut the crying wants of the travelling elder: he is at once denounced as extravagant and out of reason. They imagine that because he is sent without purse or scrip, he must never have a penny in his pocket—must live on the wind—create clothes out of nothing—preach night and day—be dragged round from pillar to post—and then when night comes (oh, pen! forbid to write his feelings!) he throws himself upon his bed, and feels once again free from the press of company, and robs himself of sleep to meditate and prepare to relate something new, for if he does not he will soon find he is not wanted; and should he be placed there for a season (in the place where the richest hive), he must preach till they are tired—must not move from them till they are pleased; but when he perceives the situation he is placed in, he does not endeavour to speak of mysteries about John and Daniel's four-footed beasts, two heads, &c., but he goes to the smaller and poorer branches, where he can truly receive assistance to buy his clothes, for amongst the rich his wants are not seen and esteemed—such a mystery acts as an emetic. I beg pardon for my use of figures. For the correctness of my assertion I appeal to our efforts in behalf of the Joint Stock Company. We have obtained more shares where the people are poor, trade fluctuating, and few in number, than we did in large and very respectable branches. I ask travelling elders, who have assisted them most? has it been the rich? I answer, No! Preach, preach, night and day, but never mention your wants, for if you should, you will receive their frowns, and the shake of the hand is not so friendly but cool. Oh! how changed. Christ very truly said, the poor had the gospel preached unto them, and never mentioned the rich, other than they scarcely could be saved. And why? Because their money was their god; they worship it, and so are proud of the influence it gives them; they close up the bowels of their compassion and see their brother in need. The apostle said to the rich, go to and *howl*. Of course there are exceptions, but I speak generally, and feel the force of my assertions. I am not careful about its savouriness, so long as its truth; and I now stand as the advocate of my brethren in the ministry—the sacrifices—the trials—the difficulties they have to contend with, few know; and should they embrace the privilege given to others, and unbosom their feelings—make a confidant of some one or two of congenial feelings (and to the heart of a true man it is similar to a hearty cry when the heart is overcharged), he is sure to be belied. Or should he tell his little wants in all simplicity and truth, he is sure to find himself mistaken in his supposed bosom friend, and he is made, of necessity, a man over the things God has revealed to him; and thus the true and faithful Saints, who would derive good from the things you could

tell them, are debarred from enjoying them, because traitors are in their midst, and those are the characters ever ready to magnify the little wishes of the poor travelling elder to be as large as mount Etna, and extravagance is put down as his weak point. He must walk and never ride—must preach and never name his barefootedness, his threadbare clothes—must preach something new—something they never heard before, otherwise he will not satisfy this learned branch. At one place he must put on a sanctified look and never smile or use a figure or parable, for they are so very delicate, and their nerves are so very sensitive, they cannot bear to hear a preacher use a familiar figure; at another he is to be serious; at a third "he will not suit us," and so you go on, from place to place, till at last you give up, and declare you will not try to please any one, but endeavour to please God and yourself. And I would say to elders, to new beginners especially, never strain yourselves to tell them any thing new, rely upon the spirit of Jehovah, and teach and preach what He gives you. Never attempt to explain Daniel's visions of horns, tails, eyes, and heads, for if you do, you will explain yourself away beyond the bounds of time and space; and although it may not get you so fine a name as being a popular preacher, nor receive so many invitations to preach, or be looked upon so highly for a season, you will eventually, by sterling worth and sound sense, recommend yourself to every honest-hearted Saint and foreigner to our creed. They who love these mysteries will be tired of them by and bye, and he that gives way to such desires to satisfy his cupidity, will become as dark as midnight, until he can say, like the Great Gun, I can preach as well without the spirit of God as with it; and why? because you have run before the spirit of God, relied upon your own wisdom, and fallen a prey to the desires of those whom you thought your friends; and they now retort upon you and back-bite you, till you are compelled to leave and go elsewhere, having got to the end of the stretched rope. Had you taught the first principles, and relied solely upon the spirit of God, and been humble, I am certain that so long as you remained faithful, and in all sincerity before God, and with singleness of heart sought to magnify your office as an elder, God never, no never would leave you without a word to say, but on the contrary your words would be savoury and good. Never allow that organ, termed by phrenologists self-approbation, to be too large, for if you do, the desire to obtain the encomiums of your brethren for good preaching, will prove a misfortune; but rather know yourself that you have done your duty faithfully before God, and feel you have his approbation. Whether your discourse is stale or new it is his will and not your own, yours being swallowed up in the will of God; thus you will succeed and bring more into the kingdom of God, and effect the object for which you were called to the office of elder. If you do this, you truly magnify your office, and make it honourable.

I am aware many are fond of the applause of their brethren; it is food to live upon; it is congenial to their feelings; but if they cut off the ears of the people by telling them of John's visions, of great things, of marvellous things about a nation being born in a day, of the white stone, of the new name, on all of which they are in ignorance themselves (yet must, forsooth, tell something new to please these truly mysterious people), what is the result? My dear brethren, it is a very mistaken notion, do not do it; tell them the plain and simple facts of the gospel of Christ; be humble, patient, frugal, and economical over all you have got, whether temporal or spiritual, and for one or five talents you shall receive ten or twenty; and although for a season you bear the taunts and sly hints about your plain preaching, &c., you will shine forth after a season. I shall preach faith and repentance here, because I know nothing else to tell them till they get to Zion, where God has appointed his mysteries (if any there are) shall be revealed, and not in Babylon. Let no one suppose that when I come they will hear mysteries, for I know none other than some of my pressing wants, and these are too much for some people to receive, especially amongst those who have the means to do it, for God having made them stewards over a part of his treasures, they keep them as close as the bird in the cage; but the poor, who receive a few shillings for their weekly toil, are far more liberal, and can see your wants, though, as is generally the case, they are not preached to so frequently as the rich, still they are content, and will do more for a travelling elder. God bless the poor, and the rich too, so long as they desire liberal things, and if they do, they shall live by them, and God will abundantly bless them. The poor are willing to help the Joint Stock Company with their limited means, and will exercise faith and take up from ten to twenty shares, and thereby show their readiness to put the machine in motion. Come, then, ye wealthy brethren, assist us, for we need it, if you do it from the heart, and the very God of heaven shall bless you and increase your riches so long as you use them for his glory, and the furtherance of his cause; but if you are niggardly, it will take wings and flee away, and bring you down to poverty and probably apostacy. I have seen this as the result of niggardly proceedings; but on the other hand, when I have seen liberality of soul manifested, the individual has prospered. Many very essential works might have been put forth in Nauvoo, and, in all probability the translation of the Bible would have been effected, and we had possession of the

unbounded privilege of a perusal of the sacred volume, but for the narrow, sixpenny-souls of some men, who would rather build a mill, or live on their money, than let the church realize the benefit of the labours of the prophet. They made their money their god, and I am bold to affirm it will prove the destruction of a great number. They would rather the Gentiles, who lurk for our blood, should receive the benefit of using and trading with their money—a railway or bank, or houses or lands should rather have it in their power than the church; because suspicion has so rivetted on their minds, they want to see it prosper first, then come in at the fag end, and thereby have a fag end glory, to which they are welcome so far as I am concerned; but I have ambition to rise to the height of perfection in being liberal as I am in other species of attributes to which man can possibly arrive. Let no one take umbrage at what I have written, because of its plainness; of their truth I know hundreds of elders will bear me out; but if I stand alone and as a target to receive the arrows of the illiberal, I know, as a servant of God, that I have written facts, stern facts, and incontrovertible ones. Let it go forth then, for it will reach those for whom it is intended, and I trust no man will impugn my motives, but consider it emanated from a man who possesses a liberal heart, who delights to bless the poor and needy, and you, and who knows what it is to have riches, houses and land, and forsake them for the gospel's sake, and is willing to do it again and again, as often as God requires it; therefore, let no man say "I do not know what it is to have riches, and therefore it is easier to write than to act;" it may be so in some cases, but I rejoice to say that meanness, or a narrow, contracted soul never formed an ingredient or had a place in my constitution.

You must excuse my long articles, as I am lead beyond what I intended by the truth. My subject having put the spirit in me, and I felt warm upon it, as I penned these solemn truths. Let us have liberal souls, wide as eternity, to comprehend the goodness of God, and be liberal as God is liberal, and he will delight in you and bless you, for he likes a cheerful giver. Let your hearts be warmed and stimulated to do acts of generosity, and, as the kindness of the daughter of Abraham was ever to be a memorial, so shall be your good acts to the elders and the Joint Stock Company. I love to pray for my friends who lend the helping hand and administer to my wants, and all the travelling elders will respond Amen.

I am, your sincere friend,

DAVID C. KIMBALL.

LETTER TO R. HEDLOCK.

Macclesfield Street South, City Road, May 18th, 1846.

Dear Hedlock,—He have had our quarterly conference yesterday, and all has passed off well. I think it was the best that we have had in London since I have been here. We had but little business to do, except talk about the Joint Stock Company. I am happy to say that after a great deal of explanation, the Saints in this conference are coming up about right, and I think we shall shall not be behind others at the end of the year, if we were a little so at the start.

I feel quite encouraged from what the Saints are doing, for, I believe, they will do their utmost. I have been lately sending the proclamations to the lords, dukes, viscounts, marquises, bishops, members of parliament, and all kinds of BIG men. I fold them up nicely in an envelope, and superscribe the title, name, and private residence, and send them through the post office. Is this right, Father Hedlock; if not, please tell me?

Brother Cuerden is here still; to-morrow the Deed is to be registered complete, and then I have no doubt but you will feel happy. On Thursday, I am going to Birmingham, I shall stay there till conference, then I shall see you. Brother H. Crump will also be at the conference. I am well, I hope you are the same. My love to brothers Ward, Banks, and Wilson.

Your's respectfully,

E. H. DAVIES.

TO MR. THOMAS WARD.

Sir,—From an article emanating from you as President of the British and American Commercial Joint Stock Company, which appeared in your last number of the STAR, and also from an Address by Mr. Thomas D. Brown, in the same publication, I am led to presume that your Joint Stock Company is now legally established according to the provisions of an Act of Parliament; and such being the case, I deem it a matter of courtesy towards yourself and the gentlemen comprising the Board of Directors, to thank you on my own behalf, as well as for my co-trustee Mr. Samuel Downes, for the manner in which you have conducted the arduous duties necessarily attendant upon so novel and important an undertaking; and when I take into consideration the great number of shareholders, it seems to me a matter of surprise that the trustees you appointed at the formation of your intended company, have not, upon any one occasion, been appealed to—this of itself speaks volumes, and if anything can, at once gives the highest evidence of the integrity of your motives, and the satisfactory manner in which you have conducted the preliminary arrangements.

The period, then, having arrived when it becomes incumbent upon your trustees to retire from the office deputed to them, allow me, while surrendering my office, to express my satisfaction at the result, and in doing so, I am sure that every wellwisher to the interests of the company will coincide, and join me in congratulating you and the directors upon the accomplishment of your intentions, namely—the formation of a society for trading purposes, based upon British law—an association, too, which in three points, at least, stands without a rival for the benefit of the working man—first, from the trifling amount per share; second, from the number of shareholders; and, third, from the extent of its objects.

Trusting, Sir, that the gentlemen hereafter called to preside at the Board of Directors, will ever bear in mind integrity of purpose, I can with confidence predict a successful result to your future undertakings.

Believe me, Sir, with an ardent desire for the prosperity of your company,

Your most obedient servant, R. JAMES.

Liverpool, May 22d, 1846.

Latter-day Saints' Millennial Star.

JUNE 1, 1846.

IN our readings of the various public newspapers of the day, we have observed many slanderous and false statements in reference to the Saints in the west, and of their progress on their journey westward. These have generally been quotations from the most disreputable paper published in the west, the *Warsaw Signal*, and we are astonished that respectable journals in this country should disgrace their columns by such extracts. We have, however, in our present number, extracted a more favourable statement from a New York paper, which, though not correct in all its items, yet gives a much better statement as to the *camp* generally.

The attention of our readers will no doubt be directed to the contributions of elder D. C. Kimball, and we trust that the principles therein taught, will be duly considered and acted upon; let no one take offence at any apparent severity in them, but rather place themselves, by their conduct, in such a position as to be free from the application of the remarks upon themselves.

It will be seen, from the letter of elder Davies, that our deed was nearly completed, and by the return of elder Hedlock from London, we have ascertained for a certainty that the deed would be delivered complete on Wednesday the 20th instant.

We would again remind the Saints that our General Conference will take place in Manchester, in Whitsun-week, commencing on Sunday the last day of May.

We ought also to remind the Directors of the Complete Registration, that much advantage would be derived by their assembling in Liverpool, at least two days previous to the Conference.

We request the presidents of conferences, and others, to bear in mind that we shall require at the General Conference as accurate a return as can be made of the members' increase, and present standing of the Saints, represented either by delegate, or by letter. **A strict compliance with this injunction will much oblige.**

THE MORMON EMIGRATION.

(*Extracted from the London Times Newspaper of the 18th May,* 1846.)

The Mormons of Nauvoo are fairly *en route* for California. They have all left their old residence, and at the last accounts were just crossing the head waters of the Chariton river, about 150 miles west of Nauvoo. A Locofoco paper has been established at Nauvoo since their departure, and contains some very interesting items of intelligence concerning the progress of the expedition, and the general prospects of the country. It states, on the authority of a letter from a gentleman travelling with the company, that everything has gone on well, that the party is in good health, and the grand caravan moved slowly, but peacefully. Their progress had been materially retarded by the want of fodder for their live stock; the grass not having fairly started, reduced them to the necessity of labouring for the farmers on the route, to supply the deficiency. They travel in detached companies, from 5 to 10 miles apart, and, in point of order, resemble a military expedition. The editor of the Hancock *Eagle*, the paper referred to, says, that he visited the camp before it broke up. It was in the vigorous weather of February, and the tents were blockaded by snow-drifts; yet the scene seemed cheerful and animated. From appearance he thought they would suffer most severely before reaching their destination. Is was the intention of at least some of the companies to halt in the valley of the Sweet-water river, and put in a crop for the subsistence of themselves and others who may follow. Numbers were on their way from the eastern states to join the expedition. The same paper says, that in the whole town of Nauvoo it would be impossible to purchase a drop of ardent spirits! No drinking, gambling, or any similar vice had ever been introduced there, though, as a new class of emigrants was pouring in to take the place of the Mormons, it seemed altogether probable that they would bring with them the accompaniments of "civilization." The Temple was for sale, and a wealthy bachelor gentleman from the south had arrived, with the intention of purchasing it. His object, it is said, is to convert the Temple into an asylum for destitute widows and orphans, and to purchase lands and town lots, and endow it out of the rents of the same. The *Eagle* contains the following paragraph concerning a prospective improvement in Nauvoo:—"The agent of an eastern company has arrived here for the purpose of selecting a site for the erection of manufactories. By throwing out a wing dam into the Mississippi, and cutting a short canal, water-power can be obtained here sufficient to drive all the machinery in the state. A fall of two and a-half to three feet can be had, with an inexhaustable supply of water at all seasons. The Mormons had a project on foot to accomplish this, through the aid of an English company, and if they had not been molested would have commenced operations this spring.

A fund of £150,000 had been already subscribed, which was to have been expended in the erection of factories, the purchase of farms in the vicinity, and in bridging the Mississippi. We are informed by an engineer, who has examined the locality, that there is not a spot on the river that will bear a favourable comparison with Nauvoo, in point of eligibility for the establishing of a great manufacturing interest. The idea is not chimerical, that this city will in time be the Lowell of the West."—*New York Courier and Enquirer.*

LIVERPOOL CONFERENCE.

According to previous announcement, the Liverpool Quarterly Conference was held in the Music Hall, May, 17th, 1846.

The meeting being called to order, was opened by singing and prayer. Elder J. Banks moved that elder Thomas Wilson preside on the occasion, and that elder J. S. Cantwell act as clerk, which was voted unanimously.

The number of officers present were two high priests, 20 elders, 23 priests, eight teachers, and five deacons. The total number of members represented in thirteen branches was 750 members, including three high priests, 31 elders, 50 priests, 23 teachers, and 14 deacons.

In the course of the proceedings, brother John Wilson, late of London, and formerly of Burnley, was ordained to the office of a priest.

The proceedings of the day were of a very pleasing and satisfactory nature, though a little varied in the afternoon from the general business, by a case of appeal on the part of an individual who had been cut off from the church. Denying many of the principal doctrines of the church, including the authority of the Twelve, were the grounds of complaint against the person.—He was desirous of showing that he had not been legally dealt with, and wished his case to be re-heard. The business, however, was brought to a conclusion in a summary way, by the question being urged as to whether the individual believed in the authority of the Twelve or not, as it was argued that if an individual were in heaven, he would acknowledge the authority of God, the father, from whom the laws of government emanate; or otherwise if his authority was rejected, there were no laws left for the government of such a one, and his place was no longer there: so if an individual denies the authority of the Twelve, from whom the laws for governing the church emanate, it is evident we have then no laws by which to govern him—his place therefore is no longer amongst us—he must go hence to find a head whose laws he can acknowledge.

As there was abundant evidence of the fact, it was moved and carried unanimously that the former decision of the council and branch be ratified by that conference, that the person be cut off from the church.

THOMAS WILSON, President.
J. S. CANTWELL, Clerk.

NOTICES.

We have much pleasure at last to state that the Certificate of Complete Registration of the British and American Commercial Joint Stock Company, together with the Deed, was received in Liverpool on the 22nd ult.

We shall be much obliged by our agents for books, &c., squarring their accounts up as much as possible by the General Conference.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 12. JUNE 15, 1846. VOL. VII.

OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

July 20.—This morning (as we generally found the mornings under these mountains) was very clear and beautiful, and the air cool and pleasant, with the thermometer at 44 degrees. We continued our march up the stream, along a green sloping bottom, between pine hills on the one hand, and the main Black hills on the other, towards the ridge which separates the waters of the Platte from those of the Arkansas. As we approached the dividing ridge, the whole valley was radiant with flowers; blue, yellow, pink, white, scarlet, and purple, vied with each other in splendour. Esparcette was one of the highly characteristic plants, and a bright-looking flower (*gaillardia aristata*) was very frequent; but the most abundant plant along our road to-day was *geranium maculatum*, which is the characteristic plant on this portion of the dividing grounds. Crossing to the waters of the Platte, fields of blue flax added to the magnificence of this mountain garden: this was occasionally four feet in height, which was a luxuriance of growth that I rarely saw this almost universal plant attain throughout the journey. Continuing down a branch of the Platte, among high and very steep timbered hills, covered with fragments of rock, towards evening we issued from the piney region, and made a late encampment near the Poundcake rock, on that fork of the river which we had ascended on the 8th of July. Our animals enjoyed the abundant rushes this evening, as the flies were so bad among the pines that they had been much harassed. A deer was killed here this evening; and again the evening was overcast, and a collection of brilliant red clouds in the west was followed by the customary squall of rain.

Achillea millefolium (milfoil) was among the characteristic plants of the river bottoms to-day. This was one of the most common plants during the whole of our journey, occuring in almost every variety of situation. I noticed it on the lowlands of the rivers, near the coast of the Pacific, and near to the snow among the mountains of the *Sierra Nevada*.

During this excursion we had surveyed to its head one of the two principal branches of the Upper Arkansas, 75 miles in length, and entirely completed our survey of the south fork of the Platte, to the extreme sources of that portion of the river which belongs to the plains, and heads in the broken hills of the Arkansas dividing ridge, at the foot of the mountians. That portion of its waters which were collected among these mountains, it was hoped to explore on our homeward voyage.

Reaching St. Vrain's fort on the morning of the 23rd, we found Mr. Fitzpatrick

and his party in good order and excellent health, and my true and reliable friend Kit Carson, who had brought with him 10 good mules, with the necessary pack-saddles. Mr. Fitzpatrick, who had often endured every extremity of want during the course of his mountain life, and knew well the value of provisions in this country, had watched over our stock with jealous vigilance, and there was an abundance of flour, rice, sugar, and coffee in the camp; and again we fared luxuriously. Meat was, however, very scarce; and two very small pigs, which we obtained at the fort, did not go far among 40 men. Mr. Fitzpatrick had been here a week, during which time his men had been occupied in refitting the camp; and the repose had been very beneficial to his animals, which were now in tolerably good condition.

I had been able to obtain no certain information in regard to the character of the passes in this portion of the Rocky Mountain range, which had always been represented as impracticable for carriages, but the exploration of which was incidentally contemplated by my instructions, with the view of finding some convenient point of passage for the road of emigration, which would enable it to reach, on a more direct line, the usual ford of the Great Colorado—a place considered as determined by the nature of the country beyond that river. It is singular, that immediately at the foot of the mountains, I could find no one sufficiently acquainted with them to guide us to the plains at the western base; but the race of trappers, who formerly lived in their recesses, has almost entirely disappeared—dwindled to a few scattered individuals—some one or two of whom are regularly killed in the course of each year by the Indians. You will remember, that in the previous year I brought with me to their village near this post, and hospitably treated on the way, several Cheyenne Indians, whom I had met on the Lower Platte. Shortly after their arrival here, these were out with a party of Indians, (themselves the principal men,) which discovered a few trappers in the neighbouring mountains, whom they immediately murdered, although one of them had been nearly thirty years in the country, and was perfectly well known, as he had grown grey among them.

Through this portion of the mountains, also, are the customary roads of the war parties going out against the Utah and Shoshonee Indians; and occasionally parties from the Crow nation make their way down to the southward along this chain, in the expectation of surprising some straggling lodges of their enemies. Shortly before our arrival, one of their parties had attacked an Arapaho village in the vicinity, which they had found unexpectedly strong; and their assault was turned into a rapid flight and a hot pursuit, in which they had been compelled to abandon the animals they had rode, and escape on their war horses.

Into this uncertain and dangerous region, small parties of three or four trappers, who now could collect together, rarely ventured; and consequently it was seldom visited and little known. Having determined to try the passage by a pass through a spur of the mountains made by the *Cache-a-la-Poudre* river, which rises in the high bed of mountains around Long's peak, I thought it advisable to avoid any incumbrance which would occasion detention, and accordingly again separated the party into two divisions—one of which, under the command of Mr. Fitzpatrick, was directed to cross the plains to the mouth of Laramie river, and, continuing thence its route along the usual emigrant road, meet me at Fort Hall, a post belonging to the Hudson Bay Company, and situated on Snake River, as it is commonly called in the Oregon Territory, although better known to us as Lewes's fork of the Columbia. The latter name is there restricted to one of the upper forks of the river.

Our Delaware Indians having determined to return to their homes, it became necessary to provide this party with a good hunter; and I accordingly engaged in that capacity Alexander Godey, a young man about 25 years of age, who had been in this country six or seven years, all of which time had been actively employed in hunting for the support of the posts, or in solitary trading expeditions among the Indians. In courage and professional skill he was a formidable rival to Carson, and constantly afterwards was among the best and most efficient of the party, and in difficult situations was of incalculable value. Hiram Powers, one of the men belonging to Mr. Fitzpatrick's party, was discharged at this place.

A French engagé, at Lupton's fort, had been shot in the back on the 4th of July and died during our absence to the Arkansas. The wife of the murdered man, an Indian woman of the Snake nation, desirous, like Naomi of old, to return to her people, requested and obtained permission to travel with my party to the neighbourhood of Bear river, where she expected to meet with some of their villages. Happier than the Jewish widow, she carried with her two children, pretty little half-breeds, who added much to the liveliness of the camp. Her baggage was carried on five or six pack horses; and I gave her a small tent, for which I no longer had any use, as I had procured a lodge at the fort.

For my own party I selected the following men, a number of whom old associations rendered agreeable to me:—

Charles Preuss, Christopher Carson, Basil Lajeunesse, François Badeau, J. B. Bernier, Louis Menard, Raphæl Proue, Jacob Dodson, Louis Zindél, Henry Lee, J. B. Derosier, François Lajeunesse, and Auguste Vasquez.

By observation, the latitude of the post is 40 deg. 16 min. 33 sec, and its longitude 105 deg. 12 min. 23 sec., depending, with all the other longitudes along this portion of the line, upon a subsequent occultation of September 13, 1843, to which they are referred by the chronometer. Its distance from Kansas landing, by the road we travelled, (which, it will be remembered, was very winding along the Lower Kansas river,) was 750 miles. The rate of the chronometer, determined by observations at this place for the interval of our absence, during this month, was 33 deg. 72 sec., which you will hereafter see did not sensibly change during the ensuing month, and remained nearly constant during the remainder of our journey across the continent. This was the rate used in referring to St. Vrain's fort, the longitude between that place and the mouth of the *Fontaine-qui-bouit*.

Our various barometrical observations, which are better worthy of confidence than the isolated determination of 1842, give, for the elevation of the fort above the sea, 4,930 feet. The barometer here used was also a better one, and less liable to derangement.

At the end of two days, which were allowed to my animals for necessary repose, all the arrangements had been completed, and on the afternoon of the 26th we resumed our respective routes. Some little trouble was experienced in crossing the Platte, the waters of which were still kept up by rains and melting snow; and having travelled only about four miles, we encamped in the evening on Thompson's Creek, where we were very much disturbed by mosquitoes.

The following days we continued our march westward over comparative plains, and, fording the Cache-à-la-Poudre on the morning of the 28th, entered the Black hills, and nooned on this stream in the mountains beyond them. Passing over a fine large bottom in the afternoon, we reached a place where the river was shut up in the hills; and, ascending a ravine, made a laborious and very difficult passage around by a gap, striking the river again about dusk. A little labour, however, would remove this difficulty, and render the road to this point a very excellent one. The evening closed in dark with rain, and the mountains looked gloomy.

July 29.—Leaving our encampment about seven in the morning, we travelled until three in the afternoon along the river, which, for this distance of about six miles, runs directly through a spur of the main mountains.

We were compelled by the nature of the ground to cross the river eight or nine times, at difficult, deep, and rocky fords, the stream running with great force, swollen by the rains—a true mountain torrent, only 40 or 50 feet wide. It was a mountain valley of the narrowest kind, almost a chasm; and the scenery wild and beautiful. Towering mountains rose round about; their sides sometimes dark with forests of pine, and sometimes with lofty precipices, washed by the river; while below, as if they indemnified themselves in luxuriance for the scanty space, the green river bottom was covered with a wilderness of flowers, their tall spikes sometimes rising above our heads as we rode among them. A profusion of blossoms on a white flowering vine, (*clematis lasianthi*), which was abundant along the river, contrasted handsomely with the green foliage of the trees. The mountain appeared to be composed of a greenish-grey and red granite, which in some places appeared to be in a state of decomposition, making a red soil.

The stream was wooded with cotton-wood, box-elder, and cherry, with currant and serviceberry bushes. After a somewhat laborious day, during which it had

rained incessantly, we encamped near the end of the pass at the mouth of a small creek, in sight of the great Laramie plains. It continued to rain heavily, and at evening the mountains were hid in mists; but there was no lack of wood, and the large fires we made to dry our clothes were very comfortable; and at night the hunters came in with a fine deer. Rough and difficult as we found the pass to-day, an excellent road may be made with a little labour. Elevation of the camp 5,540 feet, and distance from St. Vrain's fort 56 miles.

July 30.—The day was bright again; the thermometer at sunrise 52 degrees; and leaving our encampment at eight o'clock, in about half a mile we crossed the Câche-à-la-Poudre river for the last time; and, entering a smoother country, we travelled along a kind of *vallon*, bounded on the right by red buttes and precipices, while to the left a high rolling country extended to a range of the Black hills, beyond which arose the great mountains around Long's peak.

By the great quantity of snow visible among them, it had probably snowed heavily there the previous day, while it rained on us in the valley.

We halted at noon on a small branch; and in the afternoon travelled over a high country, gradually ascending towards a range of *buttes*, or high hills covered with pines, which forms the dividing ridge between the waters we had left and those of Laramie river.

Late in the evening we encamped at a spring of cold water, near the summit of the ridge, having increased our elevation to 7,520 feet. During the day we had travelled 24 miles. By some indifferent observations, our latitude is 41 deg. 02 min. 19 sec. A species of *hedcome* was characteristic along the whole day's route.

Emerging from the mountains, we entered a region of bright, fair weather. In my experience in this country, I was forcibly impressed with the different character of the climate on opposite sides of the Rocky Mountain range. The vast prairie plain on the east is like the ocean; the rain and clouds from the constantly evaporating snow of the mountains rushing down into the heated air of the plains, on which you will have occasion to remark the frequent storms of rain we encountered during our journey.

July 31.—The morning was clear; temperature 48 degrees. A fine rolling road, among piney and grassy hills, brought us this morning into a large trail where an Indian village had recently passed. The weather was pleasant and cool; we were disturbed by neither mosquitoes nor flies; and the country was certainly extremely beautiful. The slopes and broad ravines were absolutely covered with fields of flowers of the most exquisitely beautiful colours. Among those which had not hitherto made their appearance, and which here were characteristic, was a new *delphinium*, of a green and lustrous metallic blue colour, mingled with compact fields of several bright-coloured varieties of *astragalus*, which were crowded together in splendid profusion. This trail conducted us through a remarkable defile, to a little timbered creek, up which we wound our way, passing by a singular and massive wall of dark-red granite. The formation of the country is a red feldspathic granite, overlying a decomposing mass of the same rock, forming the soil of all this region, which everywhere is red and gravelly, and appears to be of a great floral fertility.

As we emerged on a small tributary of the Laramie river, coming in sight of its principal stream, the flora became perfectly magnificent; and we congratulated ourselves, as we rode along our pleasant road, that we had substituted this for the uninteresting country between Laramie hills and the Sweet Water valley. We had no meat for supper last night or breakfast this morning, and we were glad to see Carson come in at noon with a good antelope.

A meridian observation of the sun placed us in latitude 41 deg. 04 min. 06 sec. In the evening we encamped on the Laramie river, which is here very thinly timbered with scattered groups of cotton-wood at considerable intervals. From our camp, we are able to distinguish the gorges, in which are the source of Câche-à-la-Poudre and Laramie rivers; and the Medicine Bow mountain, towards the point of which we are directing our course this afternoon, has been in sight the greater part of the day. By observation the latitude was 41 deg. 15 min. 02 sec. and longitude 106 deg. 16 min. 54 sec. The same beautiful flora continued till about

four in the afternoon, when it suddenly disappeared, with the red soil, which became sandy and of a whitish-gray colour. The evening was tolerably clear; temperature at sunset 64 degrees. The day's journey was 30 miles.

August 1.—The morning was calm and clear, with sunrise temperature at 42 degrees. We travelled to-day over a plain, or open rolling country, at the foot of the Medicine Bow mountain; the soil in the morning being sandy, with fragments of rock abundant; and in the afternoon, when we approached closer to the mountain, so stony that we made but little way. The beautiful plants of yesterday reappeared occasionally; flax in bloom occurred during the morning; and esparcette, in luxuriant abundance, was a characteristic of the stony ground in the afternoon. The camp was roused into a little excitement by a chase after a buffalo bull, and an encounter with a war-party of Sioux and Cheyenne Indians, about thirty strong. Hares and antelope were seen during the day, and one of the latter was killed. The Laramie peak was in sight this afternoon. The evening was clear, with scattered clouds: temperature 62 degrees. The days journey was 26 miles.

August 2.—Temperature at sunrise 52 degrees, and scenery and weather made our road to-day delightful. The neighbouring mountain is thickly studded with pines, intermingled with the brighter foliage of aspens, and occasional spots like lawns between the patches of snow among the pines, and here and there on the heights. Our route below lay over a comparative plain, covered with the same brilliant vegetation, and the day was clear and pleasantly cool. During the morning, we crossed many streams, clear and rocky, and broad grassy valleys, of a strong black soil, washed down from the mountains, and producing excellent pasturage. These were timbered with the red willow and long-leaved cotton wood, mingled with aspen, as we approached the mountain more nearly towards noon. *Esparcette* was a characteristic, and flax occured frequently in bloom. We halted at noon on the most western fork of Laramie river—a handsome stream about sixty feet wide, and two feet deep, with clear water and a swift current, over a bed composed entirely of boulders or roll stones. There was a large open bottom here, on which were many lodge poles lying about; and in the edge of the surrounding timber were three strong forts, that appeared to have been recently occupied. At this place I became first acquainted with the *yampah*, (*anethum graveolens*,) which I found our Snake women engaged in digging in the low timbered bottom of the creek. Among the Indians along the Rocky Mountains, and more particularly among the Shoshonee or Snake Indians, in whose territory it is very abundant, this is considered the best among the roots used for food. To us it was an interesting plant—a little link between the savage and civilized life. Here, among the Indians, its root is a common article of food, which they take pleasure in offering to strangers; while with us, in a considerable portion of America and Europe, the seeds are used to flavour soup. It grows more abundantly, and in greater luxuriance, on one of the neighbouring tributaries of the Colorado than in any other part of this region; and on that stream, to which the Snakes are accustomed to resort every year to procure a supply of their favourite plant, they have bestowed the name of *Yampah* river. Among the trappers it is generally known as Little Snake river; but in this and other instances, where it illustrated the history of the people inhabiting the country, I have preferred to retain on the map the aboriginal name. By a meridional observation, the latitude is 41 deg. 45 min. 59 sec.

In the afternoon we took our way directly across the spurs from the point of the mountain, where we had several ridges to cross; and, although the road was not rendered bad by the nature of the ground, it was made extremely rough by the stiff tough bushes of *artemisia tridentata*,* in this country commonly called sage.

This shrub now began to make its appearance in compact fields; and we were about to quit for a long time this country of excellent pasturage and brilliant flowers. Ten or twelve buffalo bulls were seen during the afternoon; and we were surprised by the appearance of a large red ox. We gathered around him as if he had been an old acquaintance, with all our domestic feelings as much awakened as if we had come in sight of an old farm-house. He had probably made his escape

* The greater portion of our subsequent journey was through a region where this shrub constituted the tree of the country; and, as it will often be mentioned in occasional descriptions, the word *artemisia* only will be used, without the specific name.

from some party of emigrants on Green river; and with a vivid remembrance of some old green field, he was pursuing the straitest course for the frontier that the country admitted. We carried him along with us as a prize; and, when it was found in the morning that he had wandered off, I would not let him be pursued, for I would rather have gone through a starving time of three entire days, than let him be killed, after he had successfully run the gauntlet so far among the Indians. I have been told by Mr. Bent's people of an ox born and raised at St. Vrain's fort, which made his escape from them at Elm Grove, near the frontier, having come up that year with the wagons. They were on their way out, and saw occasionally places where he had eaten and lain down to rest; but did not see him for about 70 miles, when they overtook him on the road, travelling along to the fort, having unaccountably escaped Indians and every other mischance.

We encamped at evening on the principal fork of Medicine Bow river, near to an isolated mountain called the Medicine *Butte*, which appeared to be about 1,500 feet above the plain, from which it rises abruptly, and was still white, nearly to its base, with a great quantity of snow. The streams were timbered with the long-leaved cotton-wood and red willow; and during the afternoon a species of onion was very abundant. I obtained here an immersion of the first satellite of Jupiter, which, corresponding very nearly with the chronometer, placed us in longitude 106 deg. 47 min. 25 sec. The latitude, by observation, was 41 deg. 37 min. 16 sec.; elevation above the sea, 7,800 feet, and distance from St. Vrain's fort, 147 miles.

(Continued in our next.)

REFLECTIONS ON THE DESTINY OF MAN.

It is one of the most pleasing things, my beloved brethren, for the mind of man to contemplate his origin and destiny. It is the source of many happy feelings, gladdening to the heart, sweetens the cup of life, and even makes our passage through the world at least supportable; and when I reflect and ask myself, why did I come here? what object had I in view? what gain shall I make (if any) if I am associated with the Father, numbered with the sons of God that shouted for joy when the council of heaven decreed the creation of another to the already vast number of spheres for man to act upon and perfect himself? why did I leave my beatific state? what object had God in making the world, and I in coming here to be made the recipient of unnumbered evils, of woes, of sorrows of every kind and then die? Here are questions rational, and who shall solve them—who shall brush away the webs of mysticism, and point out the path of light, and draw the curtain aside and reveal to man the past, present, and future.

Again, was it of my own free will and choice I came here? I answer, yes. What object had I in coming? I will refer you to the saying of our most blessed Redeemer—"a body thou hast prepared me." Sensible was he that he could not become perfect without, and, passing through sorrows and affliction, by experience be made aware of the infirmities of the flesh; and then, when exalted to the godhead, could be touched, as Paul very beautifully expresses himself, that our great high priest, Jesus Christ, is touched with our infirmities. Thus the Saviour, after passing through the agonies of the garden, looked up, and in the most touching and melting words said—"Now, Father, glorify or bless me with the glory I had with thee before the world was." He had, then, a claim upon the goodness of the Father—his end was near—his final struggle for the victory nearly over—and as all this was about to take place, we may suppose him to have said, nerve me with thy power—encourage me by the display of thy unbounded mercy—strengthen me for

the conflict; and as I am about to be laid or descend below all things, before I am exalted above all things, "bless me with that power or glory I had with thee before the world was."

My soul melts in tears while I pen these touching expressions of the blessed Redeemer. So then with us; we saw before we left the realm of bliss our state as far as spirit was complete, but as far as the godhead we were imperfect; we could not say we had descended below all things, and were worthy to be exalted above all things. Hence then a panoramic view passed before us, wherein was depicted our present state (in the presence of God, a son of God according to the spirit), the trials and difficulties incident to a mortal life. Our ultimate reward, if faithful, and a steady adherence to the laws of Jehovah, would bring us to the object we had in view, *i. e.*, to be numbered as kings and priests in the presence of God; and by our coming here we became not only the son of God according to the spirit, but of man also; hence, when the Saviour asks Peter as to the general belief of the people as to who he was, Peter replied the opinions were various; but, said Christ, whom do you say that I am; he replied thou art the Son of the living God. Shortly after, when Christ was interrogated as to who he was, and, in answering the question, said he was the son of man. Here seems to be an evident contradiction, the one asserting he was the son of God, and he himself declaring before the people he was the son of man. To the superficial observer it may seem a contradiction, but when we understand the true sense of both, it ceases to be a mystery. As to the birth of the spirit he was the son of God, and as to the flesh he was the son of man, being born of a woman; he thereby became acquainted with all things, was obedient to the will of heaven, showed by his humble deference to the Father he could be governed, and would make a wise governor; he had improved his five or ten talents and made good use thereof, therefore he could exclaim, "Now, Father, crown me with that glory I had with thee before the world was."

So, my beloved readers, it is with us; God in the plentitude of his tender mercies has given us a body in order to prepare ourselves for everlasting happiness—privileged us in being born in the dispensation of the fulness of times, and by this means given us a glorious opportunity to use our one, five, or ten talents for his glory, and answer the end of our creation.

Who does not feel the warmth of the Spirit while perusing these scattered thoughts? and here let me ask you, my fellow traveller, do you realize your place in the midst of the Saints? Do you feel that inward satisfaction and rejoicing? Can you look up to heaven and say, Father, enable me to keep my place, and be rewarded in heaven? Do you feel cold in the cause of God, careless and indifferent, thoughtless and not mindful of the things of heaven, or mingle with the wicked, receive their company, and smile at their jeers? Oh! my dear brethren, and you, my sisters in the cause, shun them by every lawful and righteous means, do not seek their company, think upon your noble origin, your object here, and your reward if faithful. I know we must mingle with the world, but let us do it sparingly, and not revel in their scenes of wickedness. Do you want recreation and pleasure, be your own judges, but I would rather take it among the people of God, where purity of intentions are such as to gladden the heart, and make the enjoyment sweet; and where can I enjoy these things? I answer, in the midst of the true and faithful Saints.

If then, my brethren, your desires are still to progress in the kingdom of God, remember your first estate, improve your time, lay up treasures in heaven, smile upon the insolence of the proud, and treat with contempt the contumely of the arrogant. Know you this, that when the elements are in contention, nations at war, all creation groaning, the earth passing through her last throes, and the hour of her deliverance come; then shall you stand, built upon the rock, look up and say, "Now, Father, crown me with the glory I had with thee before the world was." Then shall you hear that gladdening sound, "Well done, good and faithful, thou hast been faithful over a few things, I will make thee ruler over many; thou shalt be numbered with the kings and priests unto God and the Lamb." Or like the long absent sailor, when he treads on his native shore, his heart bounds with ecstacy, he almost adores the ground he walks upon, his feelings are buoyant, he hastens to see the old cot, his mother, father, brothers, and sisters are profusely kissed again

and again, and then from the admiralty he receives his appointment of command for good deeds. So with us, when the voyage of life is over we are safe anchored in port, then bursts upon our view the Father and Mother of heaven, who for thirty years or upwards we had not seen; the family from which we have been so long separated welcomes us back again, and from our Father or Master we receive the command to govern one, five, or ten kingdoms, as the reward of our fidelity. We see what we were before we left, and what we are now on our return. Well may the heavens ring on such an occasion, well may they provide a feast, and invite the ransomed throng to partake of the bounties and viands of the season, to witness our Great High Priest come in clouds of heaven, perfected, to receive the approbation of the assembly of Saints, and acknowledge his right to rule. Who does not feel a desire to be there, to act his part nobly, to keep himself unspotted from the world, be worthy of a robe of righteousness, clad in white linen, the emblem of purity, drink new wine in the kingdom of heaven, be associated with individuals perfected through the sufferings of the flesh, able and competent to be made judges in the house of Israel.

Let me then, my dear brethren, in conclusion urge upon you diligence in the cause; do not sully your priesthood, but value your place in the midst of the Saints; bear and forbear; let love abound among you; be one family, let there be no jars, but know that you have one father and mother in the eternal heaven where all is peace and love. Shall we not be one also, knowing that we are hastening to the one home where God shall rule and sway the sceptre of universal peace? Lift up your heads then and rejoice, know yourselves, act worthy of your name, origin, and destiny. I feel, my brethren, while I write, my heart warm with feelings of love for you all, and that you will pardon me for the seeming severity in my former pieces, it originated from a desire to see you learn wisdom; do not treat them with contempt, but believe, as I really do, that I love you and the cause of God for which I am willing to be spent. I trust, therefore, that the intentions with which I left the bosom of the church, bade farewell to the partner of my life and to home, and all the endearments thereof, may be fully realized; and if I can only see this, and you, my brethren and sisters, learn to rejoice in the truth, my ends are accomplished. It is my only object, and for which I dedicated myself in the Temple of the Lord to become a saviour, to bless my associates in the kingdom of God; and although I may have taken a strange course to bring this about, yet I feel that no one will impugn my motives, but attribute it to my zeal and love for you. I want, in the morn of the first resurrection, to see you all eternally saved, the careworn brow, the heavy heart, the throbbing breast, all banished for ever, and, like soldiers returned from the wars, to sit at the table of the Great Bridegroom, or under our own vine and fig tree, tell over our tales of adventures, and recapitulate our experience, speak of them with admiration, knowing that eternal youth is our portion, no tears or sorrow to obtrude, or the least difficulty to mar our peace. Then again, permit me to urge upon you, by all your hopes of here or hereafter, to shake off your coldness in the cause, heal up the breaches; you, my offended and offending brethren be ever ready to apply a plaster as large as the wound; do not be stiff-necked, but be humble; magnify and make your places honourable, then shall your sick be healed, your hearts rejoice, your meetings large and numerous, yourselves made the recipients of the manifold blessings of God. What, my readers, shall separate us from the love of the cause? shall thrones or dominions, principalities or powers? you answer, no; then why let these little things sever you from the body of the church, yet I well know it is little foxes spoil the crops.

Much, my dear brethren, will my heart be rejoiced when I come among you, if I find you healthy in body and spirit, and hear you all say the same thing. Be then patient and humble, and you shall sit down with Abraham, Isaac, and Jacob; and last, though not least, our martyred prophet and patriarch, Joseph and Hyram, who have died that you might have life; for had our beloved prophet consulted his own feelings, he had yet lived, but the whinings of some persuaded him and he gave himself a sacrifice for the people he so dearly loved—he would die rather than they should be slain—he gave his life for theirs, well knowing he had seen Nauvoo, when he left for Carthage, for the last time, and gave the text from which his funeral sermon was to be preached. Here then was love. Can we, my brethren, do so? Not at present, I fear. What shall I say then; shall we bring the cause into disrepute? God forbid, but rather let us be alive, up and doing; the hour of labour is short. Who, then, are for the crown, to behold our martyred brethren again, to see them, in the presence of the host of heaven, receive a martyr's crown, and hear the plaudits of the angelic host, because they have overcome by the word of their testimony, and power is given them to rule the nations with a rod of iron. Thrust in your sickles and reap, the day of burning is near at hand, the angels will soon come to gather the tares, and be assured that unless you are known, the destroying angel will not pass you by, but will number you with the unfaithful and wicked. Remember your sacred origin, your purpose here, and the destiny you are bound to arrive at. Know that you have believed on the Lord Jesus Christ, and power is given you to become the sons of God. Well, then, use that power righteously, so that you may arrive at the result, namely, a son of God.

May the Lord God bless you and me to aid his cause, to ameliorate the condition of our fellow man, to use our talents faithfully to his glory and our eternal good.

I am, dear brethren, your fellow-labourer for the glory of God and man,

DAVID C. KIMBALL.

GENERAL CONFERENCE.

According to previous appointment the Saints assembled in general conference, in the Hall of Science, in the town of Manchester, on Whit-Sunday, the 31st day of May, 1846.

Elder J. D. Ross called the meeting to order, and moved that elder R. Hedlock preside over that conference, and that elders Thomas Ward and John Banks assist him as his counsellors, which was carried unanimously.

Elders William Walker, Samuel Downes, and Thomas Dunlop Brown were appointed as clerks.

The meeting being opened by singing and prayer, elder Hedlock said that if amid the toils and difficulties of business he had neglected his duty to the Church, or injured any one's feelings, he sincerely asked pardon. He felt the necessity of having the spirit of God in their midst, that they might have order and union of feeling throughout the conference, and he trusted the speakers on various subjects would speak short and to the point.

The number of officers present was then taken. The president and his two counsellors, three high priests, one patriarch, four seventies, 79 elders, 60 priests, 24 teachers, and seven deacons.

The representation of the churches, with regard to numbers, was then called for, and given in the following order:—

Manchester.—Represented by elder J. D. Ross—consisting of 23 branches, contained 1847 members, 53 elders, 98 priests, 50 teachers, and 28 deacons. Baptized since April 1845, 235.

Liverpool.—Represented by elder Thomas Wilson—consisting of 13 branches, 750 members, 3 high priests, 31 elders, 50 priests, 23 teachers, and 14 deacons. Baptized 140.

Preston.—Represented by elder Halsall—consisting of 9 branches, 519 members, 18 elders, 26 priests, 16 teachers, and 4 deacons. Baptized 59.

London.—Represented by elder Davies—consisting of 7 branches, 341 members, 13 elders, 20 priests, 6 teachers, and 7 deacons. Baptized since general conference, 42.

Macclesfield.—Represented by elder William Walker—consisting of 8 branches, 223 members, 13 elders, 17 priests, 15 teachers, and 4 deacons. Baptized since general conference, 55.

Birmingham.—Represented by elder Perks—consisting of 13 branches, 842 members, 49 elders, 68 priests, 31 teachers, and 20 deacons. Baptized since general conference 115.

Derbyshire.—Represented by elder Thomas Margetts—consisting of 6 branches, 234 members, 18 elders, 19 priests, 8 teachers, and 9 deacons. Baptized since last December, 34.

Leicestershire.—Represented by elder Thomas Margetts—consisting of 4 branches, 153 members, 7 elders, 14 priests, 3 teachers, and 5 deacons. Baptized since December, 16.

Edinburgh.—Represented by elder Gibson—consisting of 11 branches, 443 members, 13 elders, 25 priests, 13 teachers, and 4 deacons. Baptized since the general conference, 93.

Glasgow.—Represented by elder Peter M'Cue—consisting of 16 branches, 1234 members, 1 high priest, 45 elders, 63 priests, 48 teachers, and 30 deacons. Baptized since last March, 45.

Ireland.—Represented by elder M'Cue—consisting of 45 members, 4 elders, 3 priests, 1 teacher, and 1 deacon.

Sheffield.—Represented by elder James Ure—consisting of 7 branches, 472 members, 1 high priest, 13 elders, 33 priests, 15 teachers, and 6 deacons. Baptized since the general conference, 148.

Bradford.—Represented by elder Charles Miller—consisting of 9 branches, 337 members, 1 high priest, 16 elders, 22 priests, 9 teachers, and 6 deacons. Baptized since the general conference, 159.

Worcestershire.—Represented by elder Thomas Smith—consisting of 10 branches, 233 members, 13 elders, 20 priests, 8 teachers, and 4 deacons. Baptized since the general conference, 56.

Clitheroe.—Represented by elder William Speakman—consisting of 8 branches, 324 members, 14 elders, 20 priests, 15 teachers, and 8 deacons. Baptized since general conference, 31.

Cheltenham.—Represented by elder John Johnson—consisting of 11 branches, 368 members, 18 elders, 23 priests, 9 teachers, and 8 deacons. Baptized 64.

Bath.—Represented by elder John Halliday, consisting of 2 branches, 111 members, 3 elders, 8 priests, 2 teachers, and three deacons. Baptized, 30.

Bedfordshire.—Represented by elder Robert Martin—consisting of 10 branches, 238 members, 13 elders, 21 priests, 10 teachers, and 3 deacons. Baptized since the general conference, 59

Carlisle.—Represented by elder Thomas Barton—consisting of 5 branches, 192 members, 13 elders, 17 priests, 8 teachers, and 4 deacons. Baptized since general conference, 30.

Wales.—Represented by elder Dan Jones—consisting of 28 branches, 687 members, 23 elders, 42 priests, 19 teachers, and 14 deacons. Baptized, 378.

Mars Hill.—Represented by elder Arnold—consisting of 19 branches, 656 members, 25 elders, 35 priests, 13 teachers, and 8 deacons. Baptized since general conference, 51.

Hull and Boston.—Represented by elder George Robins—consisting of 11 branches, 229 members, 12 elders, 24 priests, 13 teachers, and 5 deacons. Baptized since general conference, 157.

Bristol.—Represented by elder John Halliday—consisting of 86 members, 1 elder, 5 priests, 3 teachers, and 3 deacons. Baptized the whole since December 2nd, 1845.

Trowbridge.—Represented by elder John Halliday—consisting of 5 branches, 111 members, 1 elder, 4 priests, and 2 deacons. Baptized, 115.

Warwickshire.—Represented by elder Thomas Smith—consisting of 7 branches, 188 members, 7 elders, 11 priests, 5 teachers, and 6 deacons. Baptized since last September, 72.

Etherby, near Durham—consisting of 6 members, and 1 priest.

Staffordshire, Garway, and Chalford Hill, were not represented.

We shall endeavour to give the total numbers after we have had the returns that are omitted.

President Hedlock then called for an account of the standing of the various conferences, that any steps necessary for their improvement might be at once taken.

Elder J. D. Ross rose to speak of the Manchester conference. He had seen all the branches within the last three months, and as a whole they were in good standing. There was, sometimes, perhaps a little jangling, but the votes of the councils were generally unanimous.

After singing and prayer the meeting was adjourned.

AFTERNOON.

Elder Ward rose and stated that he rejoiced to meet the Saints once more. It was true there had been many troubles to contend with, but there was one grand principle to be borne in mind. It was admitted that our Father in heaven had all

power, so as to subdue all things, and that he was perfect in all his attributes; and it would be evident to all, that in attaining to the same glory, and in becoming perfect as our heavenly Father was perfect, we must endure unto the end, and overcome all things. He would not detain them by any further remarks, but would avail himself of the pleasure of introducing to that conference elder David C. Kimball, from Nauvoo, a president of the seventies, and one who had had the privilege of receiving an endowment in the temple of the Lord, and he would call upon elder Kimball to open the meeting.

This being done in the usual manner, and several brethren being appointed to administer the sacrament,

Elder Kimball rose to address them. He stated that the bread and wine of which they were about to partake, was but a minature representation of what the faithful would see hereafter, when the myriads of the redeemed on a larger scale sit down at the marriage supper of the Lamb. We shall then in fact only know the truth and fulness of this feast. He would therefore exhort the Saints to unity, to put away jars and schisms, for by this means only could the enemy be bound, and they have peace and rest. Be then united, and keep the enemy out.

President Hedlock expressed his pleasure in meeting the Saints, and especially the priesthood; he exhorted them to lay aside every selfish feeling, and in the appointments that might be made, let all try to do that which will be for the well-being of the entire church. Let us exercise wisdom in our appointments and changes of presidents, that the church may go on and prosper. He rejoiced much that the numbers had so greatly increased. He further said, that as brother Ross was to be employed elsewhere, where the duties would not be so arduous, and as Manchester was a most important conference, he had resolved on the appointment of elder David C. Kimball to preside over them, assisted by elder William Walker, president of the Manchester branch, and elder Hulme of Duckingfield, to assist him as counsellors.

Elder Kimball said that he should acknowledge the head, and bow to authority.

Elder Ross felt rejoiced at the proposal, and would give it his unqualified approbation. The brethren expressed their willingness to support elder Kimball.

Elder Ward moved the appointment, which, being seconded by elder Ross, was carried unanimously.

The Birmingham conference requested the presidency to give them elder Davies as their president. Elder Ward did not think they could spare brother Davies from London as yet, but would move that elder John Banks, one of the counsellors to the first presidency, preside over the Birmingham conference.

Elder Banks having expressed his willingness to go wherever he might be sent, the motion was seconded and carried unanimously.

Brother Jones was then called upon to speak of the condition of the churches in Wales. The increase of members was threefold; once in the south, the seed took root, and it is now in the north, and all over. They had lately baptized the only remaining two of an entire church of baptists; they had now the chapel, priest, and hearers. His conference at one time extended to a presidency over himself and wife, but it was now over seven hundred. He had been much engaged in publishing some six different pamphlets illustrative of the principles of the church or in defence of the many false statements and calumnious reports in circulation. He was desirous of dividing the principality into two conferences, by associating together ten branches, to be called the "Monmouthshire Conference." He was truly grateful that he had found the diamond truth, the object of his long search, the darling of his heart. It was his determination to sound the praise of that man of God, Joseph Smith, with whom he had lived among mobocrats even up to the hour of his death; and he would ever be ready to tear down the cobwebs that had been thrown around his name. He then moved that the branches which he named, but which we were unable to catch, be organized into a conference, and that elder John Morris preside over the same. It was seconded by elder Ward, and carried.

Elder Peter M'Cue stated a desire on the part of elder G. P. Waugh of the Edinburgh conference, to be allowed to go and labour in Ireland, on a mission.

It was moved by elder Ward and seconded by elder Banks, that his request be granted, and was carried.

Elder Wm. Speakman said that the Saints in the Clitheroe conference were in good standing, and there were many prospects of improving. There were many invitations for preaching in different villages. Elder Speakman was then counselled by the conference to remain.

The meeting then adjourned as usual.

EVENING.

The meeting was opened in the usual manner by the president, after which he said that there were many appointments to be made in the various conferences, which they would attend to on the morrow. They would therefore pass the evening in teachings, especially on the Joint Stock Company. They had been long labouring to form a company to forward the interests of the church. The deed of that company was now completed and ratified by the laws of the land. This had been accomplished by the united labours of brother Ward and others. Individuals will address you on this subject in the course of the evening, but he wished to know whether, as a conference, they approved of what had been done. If they had erred, they were willing to do better for the future. The time had now come for them to say *how shall we act, how much and what shall we do?* The Saints had taken their departure for the wilderness, and we have wished to meet and assist them there; they had gone both by sea and land from the States, and we had hoped to send out a ship in September next, with emigrants, and things that the brethren would require, and it is for our consideration whether we can accomplish this or not; if not so soon, what shall we do? and when shall we carry out our intentions? This is the most important conference we have ever held in Britain. The distance to California is much greater than to Nauvoo, and we must count the cost, and act wisely, that we may accomplish in the end—the gathering.

Elder Ward, though labouring under considerable debility, and not much in a condition for speaking, rejoiced much in the complete registration of the British and American Commercial Joint Stock Company, by which we are enabled to act legally. He did not feel to make an apology for speaking on this subject on that day, for though to others it might appear strange, yet he knew that Saints justly appreciated anything that was intended to be instrumental in rolling onward the kingdom of God. We therefore, this evening, avail ourselves of the present time to speak on this subject, because many that are now present cannot be with us to-morrow. It has long been desired that we should adopt a plan by which the combined energies of the Saints could be brought into exercise for the good of all; and by means of this company much might be done, and many might be benefitted. They had been twelve months in the completion of the company. At our last annual conference we received your instructions to proceed immediately to business according to instructions given us, and by the rules which your committee drew up with considerable ability, and much labour. We therefore on our return commenced in good earnest, but being anxious to act legally in all things, as our church has always taught us to do; we waited upon an attorney to know if we were acting according to existing laws, when we discovered that a new act had been passed only the last session of Parliament, and that this act was very stringent in its items, and had been passed to prevent shareholders from being imposed upon either by promoters, directors, or others, and to prevent a recurrence of those bubble speculations by which so many had been ruined. We at once determined to comply with the requisitions of the act immediately, which required us in the first place to be *provisionally* registered, and afterwards *completely*. We also found that we had to make numerous returns to the registrar, failing in any of which we became subject to fines of twenty or five and twenty pounds. The time of making these returns also being limited; we had at times to use the utmost diligence, and this was the sole cause why the names of elders Clark and Jones were excluded from the list of provisional directors. We requested the attorney to become the solicitor of the company, by which he would be responsible for any fines that might be incurred; this however, he declined, because he had not then read the act himself, and had only had it in his possession a few days. However, I feel proud this day to stand before you and declare that we have obtained complete registration, and that I have in my possession the Deed, as well as the Certificate of the same;

and that we have accomplished this without making any mistakes or incurring any fines. Our position then, at present, is stable—and we stand upon a sure foundation as an incorporated society, according to British law. Our object must now be to carry out the intentions of the company for the benefit of the shareholders. We require the support of all in accomplishing this, and our united efforts will do much. Our shares are now fixed at one pound each, and while we intend to be as lenient as possible with the poor, in order that all may have an interest in the company, we shall be glad on the other hand for all that are able to pay for their shares as soon as they can. There is one thing that is a strong evidence that the hand of the Lord has been in this work, for when we commenced our labours it was with the intention of benefiting our brethren in Nauvoo, but now since they are gone to seek a new home in the wilderness, how much will be needed any assistance we can lend. We shall require wise and competent men to labour for the company, to travel among the conferences to instruct the Saints in the principles of the society; and if we cannot buy ships at first, we can do something with the capital, that it may not lie dormant, but increase itself until it is sufficiently enlarged to carry out the great purposes we have in view. He felt anxious that every servant of the company should be effective, and whether employed in lecturing, or trading, their services should be effective for the good of the company. He did not intend that any votes should be taken on the subject that evening, but had thrown out a few hints for further consideration. He did not feel competent to depict in glowing colours the advantages that would result from our efforts but would leave that for those who would follow him on the subject. He felt anxious that we should ever keep the company close to God, and seek the counsel of the authorities of the church, so that all our efforts might be for the building up of his kingdom.

Elder David C. Kimball said he would promise them not to be tedious, surrounded as he was by so much talent and wisdom. Though he was young, his face had been pretty well rubbed on the brass kettle, which enabled him to stand before them on that occasion. We must remember that we are but infants as yet, not men, and make our calculations with care and wisdom according to our abilities. They all knew the story of the girl and her basket of eggs, who, while calculating the profits she would realize from the sale of them, in her hilarity let the basket fall, and thus at once ruined her prospects. We cannot therefore become big men at once, but though I am but very young on this subject, I am baptized into the spirit of the Joint Stock Company, I have put it on, and shall do my utmost to promote its interests. We are at present but sixteen years old, but when we become twenty-one, we will then do big things, such as we cannot at present. We must prosper, for we had the will of good men on our side, and were recognized by the British Government, and we had the approbation of heaven. Who then shall stay the progress of the company, or hinder its success? I know, and can tell you, that this company has had the best wishes and prayers offered up daily on its behalf, and it is the object of God's care. Our brethren and sisters that are gone to California will want many things which they could not take with them, their knives and their forks, their dishes, and many other things which they have not, but which can be supplied them by means of this company. He would close his few remarks by expressing his best wishes for its prosperity.

Elder John Banks remarked that the company was now based upon British laws, that it had the approbation of heaven, and was stable. There was a period when we considered ourselves as being in possession of light and knowledge, that we were men, but when the light of the gospel beamed upon us, we discovered that we had lived indeed, but that we had been born blind, and though the light brought with it pleasure to our understandings, we were ready as it were to raise our hands to our eyes, and request that we might not have quite so much of it. It was very good, and glorious, but we could only bear it as our mental vision became strengthened. So is it with the Joint Stock Company; we have not been able to grasp it at first, we could only admit it in a small degree, the prospects were too great for us to give credence to at the first, but we are beginning to bear it better, and though we have commenced with small things, we shall by and by attain to what are truly great, inasmuch as our object is to glorify God by building up his kingdom

on the earth. We need never be ashamed of labouring according to our ability, even though we take up our basket, and the tapes and the laces happen to hang over the side. What is the principle by which mankind judge of anything that comes before them? Is it not *respectability*? Go and preach the gospel to the wealthy and the wise of this world, and what is the manner in which you will be received? Will they not inquire, who are your patrons? Does that rich man belong to you? This is the way you will be received, and you will be considered fools for the gospel's sake, and be judged by the rule of respectability. So it is, and will be with the company, but by a unity of effort we shall become great, and stand erect until all men shall see that we are neither fools nor fanatics, but shall acknowledge that we are respectable. May the God of Heaven, help and bless us. Amen.

Elder Samuel Downes said he felt a desire to address them on the same subject, but to a few only of the present assembly would his remarks be new, as he had now for a considerable time laboured in their midst to promote the interests of the company. He rejoiced much that we were completely registered as a company. He thought that we had effected a great object in a short time. We had made ourselves as the ladies and gentlemen of England, we were recognized by the laws of Britain, and could stand unflinchingly by the aristocracy of the land. If we have not a ship in September, it would perhaps be our own fault; some stand aloof, and will be ready to say, if the company does not prosper, "we knew it could not stand;" such individuals have not the gospel principle in their hearts; legions of angels could not convince him that they should not succeed. I do not want to do great things before we are able. But we will perform them as soon as we can, and if we have some capital on hand we must use it, and turn it over to advantage. Let every one do a little; take shares and pay for them; and being united, the day will come when we shall be as great gentlemen as any that walk the Exchange in Liverpool.

Elder Hedlock said that he had been held down by burdens, but he rejoiced that the company could relieve him from them and leave him more at ease to attend to his other duties. He would have his Temple Book there on the morrow, and would present his cash account, that if there were any errors they might be corrected. He had received receipts from brother Woodruff for the monies that had been sent out. He should recur to this subject again.

Elder Dan Jones said the subject before them was as deep as the unfathomable ocean, we have no chain with which to sound its depth. It is the Joint Stock Company or nothing. Every one must see that their temporal and spiritual salvation depends upon this and the gospel. We have a body and spirit to save, and our soul having parts and passions, therefore approves of this, as a means of gathering and of temporal salvation. He could not see how the poor ever could be gathered, but the rich only who have means wherewith to pay their passage. Let the poor apply to the merchants or brokers of Liverpool, and ask for the means of escape. What would be the reply? The payment of the uttermost farthing would be required. We must therefore save ourselves and help others. Upon what do we ground our doubts that we cannot do great things? We have done all that we intended, and more; let us join and be united, do what we can, and we shall go on. The Saints seem to fear tropical climates, and icebergs which they have never seen, but we need not fear these things in a good ship, and living in peace. The climate on our route is moderate, with no sunken rocks to drive upon. They will have weeks of peace in the trade winds, while they may live at ease, without touching tackle or sheet. Their comfort too lies in what is before them. It is a grand system, and a little millennium. It has for its objects the glory of God and the salvation of man. Then let us not despise our small beginnings. The ocean is made up of drops, and the oak is produced from the small acorn, and rises in magnitude until the fowls of heaven can dwell in its branches. So is it with our company, it is small in its beginnings, but mighty in its results. Imagine then the Saints assembled in the west with their numerous wants, which by the means of this company can be supplied. Let us then seek to do unto others as we would they should do unto us.

The meeting was then adjourned until half-past ten o'clock, on Monday morning.

MONDAY MORNING.

Elder Hedlock said that the business of the Church had better take the precedence of the Joint Stock Company. We must seek the best way to promote the interests of the Church; therefore, it is necessary to make judicious arrangements for the different conferences. The presidents must be aware, having the spirit of God, that the talents and duties of each may be different, and all must act in union that good may be done, and no feelings should exist but those of concord and love; and our resolutions individually must be so to do anything agreed upon, that it may be for the general good.

With regard to Liverpool elder Ward preferred hearing the president's opinion as to the presidency of the Liverpool Conference.

President Hedlock thought the conference was so extensive, that it was necessary that a president be appointed; and he would also approve of the Isle of Man being separated from Liverpool, of its being made into a conference with a president of its own.

Elder Ward then moved that the Isle of Man be a separate conference, which was approved of by brothers Wilson, Brown, and James.

Elder Ward then moved that elder Lea, late president of the Sheffield branch, preside over the Isle of Man.

Elder Kimball seconded the motion which was carried unanimously.

Elder Hedlock suggested that elder Thomas Wilson be appointed president of the Liverpool conference.

It was then moved by elder Banks, seconded by elder James and carried, that the Liverpool conference appoint a president for the Liverpool branch.

Elder Halsall stated that by the labours of elders Banks and Hardy, he found Preston in good condition, and he was happy to say that it continued so. Its present position was therefore confirmed.

Elder Perks felt that elder John Banks was fully competent to arrange the Birmingham conference and put it in order, having elder William Walker, late of Macclesfield, to co-operate with him.

Elder Peter M'Cue stated that Glasgow conference was in good order, the officers being generally wise and diligent, and that brother Dunbar had done much good amongst them both in temporal and spiritual matters, especially in connexion with the Joint Stock Company.

Elder Ward moved that elder Dunbar continue to labour under the presidency of elder M'Cue, which was seconded by elder T. D. Brown, and carried.

Elder Charles Miller, said that in the Bradford conference they were doing well. The harvest was plentiful, the field very extensive, but the labourers were few. He would much like a wise and judicious labourer in connexion with him if he was continued in his present field of labour. Carried that he remain.

Elder Elisha H. Davies stated that in London they were getting on pretty well, they were not numerous, as they had cut off a few dozen, but had baptized better ones to stand in their place.

Elder Henry Crump supported and attested the truth of the statement, and requested that elder Davis might remain, as his conduct had been wise and prudent, which was very desirable.

Elder Hedlock had a strong desire that London, Dover, and Portsmouth, being important places, through which the gospel might find its way into France and the entire continent, might be attended to.

The difficulties of labouring in those quarters being alluded to,

Elder Ward said that he wished to impress one thing upon the minds of the officers; the secret of success was to go and preach the first principles of the gospel, by which all classes must alike be introduced into the kingdom of God. Let them take the example of Father Eyre, who, during his pilgrimage of the last twelve months has baptized 106 persons, and his labours have been upon new ground, and over a great extent of country, but the secret of his success has been that he diligently adheres to the proclamation of the first principles.

It was then carried unanimously that elder Davies be sustained in his present office.

Elder Hedlock suggested that elder Ross be held to labour in the southern district and elsewhere, under elder Davies, or as the presidency should direct. The motion was moved and seconded, being supported by elders Flint and Jones.

Elder Ross approved of the appointment, and stated his qualifications to endure hardships and suffering, by narrating his trials in Scotland; he was ready to obey counsel and labour where he was sent. He wished, however, that the conference would look a little towards the support of his wife who was living in Scotland.

Brother Wood, of Masborough, then arose and nobly offered his house as an asylum for sister Ross. He had prayed to the Lord that he would give him means to forward the work of the Lord and assist those who were in the field of labour. The Lord had done so, and he was prepared, and if sister Ross would come and live with them, that is, himself and wife, for he had no children, he would never ask her to go away, but she should have a home so long as he had one.

Elder T. D. Brown said that he never felt his own littleness of soul, and want of liberality, so much as he did then; he was not aware of sister Ross's position, or he would have made a similar offer, but he felt he was now too late, and as he could not wear the laurels, he would resign them to brother Wood, and long may he wear them.

Brother Wood further stated that if elder Ross would supply him with his measurement, he should never want for clothing.

After several speakers had expressed their feelings at the noble offer, a vote of thanks was given to brother Wood, and the offer unanimously accepted.

Brother Plumpton, of Manchester, said that if sister Ross preferred residing with him she should have a similar welcome.

Elder Jones then offered his several publications in the Welsh language, not that he expected the English brethren could read them, but that they might distribute them amongst the Welsh population by whom many of them were surrounded.

Several of the brethren made considerable purchases that they might assist brother Jones in his good work, and let his countrymen know what God is, and what he is doing in these last days.

The meeting then adjourned.

AFTERNOON.

The meeting was opened as usual.

Elder Gibson said the Edinburgh conference was at present resting after toils and troubles arising from aspiring spirits, they were in a manner rubbing their eyes and beginning to awake. The Church and the Joint Stock Company were in an improving state, a hundred new shares had lately been taken at a single meeting.

Elder Ward moved that elder M'Ewan cease to preside over Hunterfield and Crofthead, and that they be under the control of elder Gibson, and that elder M'Ewan co-operate with him under the directions of the Edinburgh council.

Elder Thomas Smith, of Worcester, stated that the condition of his conference was good, and much love and union prevailed. The members were extended over much ground. Six years he had laboured there, and spread the prineiples into several counties. At this stage of the proceedings it was left to stand as it was, though subsequently altered.

Elder Ward moved that elder John Goodfellow go to preside over the Macclesfield conference. Elder Goodfellow stated that he was as clay in the hands of the potter, and should comply with his appointment. Carried.

Elder Thomas Margetts stated, that in the Leicestershire conference the brethren were united, though they had had some trouble from apostates. He also said that the Derbyshire conference was in a pretty good state, though they had been troubled with some strange doctrines, which he had endeavoured to remove; he wished much for assistance.

Elder Ward suggested, that as elder Banks would be in the neighbourhood, and would not be considered to be confined to the Birmingham conference, he recommended that elder Banks go occasionally to assist elder Margetts.

Elder John Johnston said that the Cheltenham conference was long and narrow, standing straight up, the Saints were good, all good, most of them good for good, two or three good for nothing. He himself was but slow in speech, but he had his

anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

"And again, verily, I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life."—See Book of Covenants, 301-2 p. 15, 16, and 17 paragraphs.

The Saints will see by this revelation, that there is a very clear indication that we should be hindered by our enemies, or by oppression.

If the Lord had not foreseen that this would be the case, why did he give to us these very curious sayings, as "an example" unto us in building this house?

Therefore, brethren, be of good cheer, for if we have done all that we could, and are still willing to do all that we can, to fulfil this great commandment, and our enemies hinder us, "It behoveth the Lord to require that work no more at our hands," and "he will accept of our offerings," the same as if we had completed it. But if we had forsaken the work, like Rigdon and other apostates, when we might have continued thereon, then we should surely expect to be rejected with our dead; for the curse would then have been upon our own heads, instead of our enemies. But now any failure will be answered upon mobs and apostates, who have endeavoured to weaken our hands; while the faithful will be accepted, receive their endowments; and will save themselves with their dead. They shall not fail to receive the ordinances of endowments, though in the mountains or wilderness.

Some of the rooms in the Temple I understand, are already completed, and hundreds will probably receive their endowments therein this fall and winter.

But if the saints are to be driven from Nauvoo, and from the Temple, as soon as it is finished, or even before; some weak minded Saint may inquire, why the Lord should command us to build him a house, and then suffer us to be immediately driven from it? The seventeenth paragraph above quoted from the Book of Covenants, will fully answer this question.

Let all the Saints throughout the east, be sure to comply with the counsel in my last Message. The cost of the "articles" there mentioned, will be twelve dollars retail, and nine and a half dollars wholesale. Every Saint should exert him or herself, to raise sufficient funds to procure at least ONE. Let the funds be sent to me that they may be obtained at the wholesale price.

Remember also, the former instructions relative to tithing; "For he that is tithed shall not be burned," if he remain faithful in all things.

"After much tribulation cometh the blessing." With the most anxious desire for the redemption of Zion, and the salvation of Israel, I subscribe myself your faithful shepherd,

ORSON PRATT.

AN AMERICAN CITIZEN'S APPEAL IN BEHALF OF THE LONG PERSECUTED AND EXILED MORMONS.

Americans, Countrymen, and Fellow-citizens,—To you is entrusted a country of vast extent, over which proudly waves the banner of civil and religious liberty. To your charge is entrusted that sacred and invaluable instrument—the Constitution, framed by the combined wisdom of our illustrious fathers. To you is confided the right—the power—the patriotism of maintaining inviolate the liberties of our common country—the liberty of speech—the liberty of the press—the liberty of every society, whether political or religious, the Mormons not excepted.

With these sacred and highly important responsibilities vested in us, shall we tamely submit to see the weak crushed by the strong? To see the most sacred rights of American citizens cruelly wrested from them by cruel tyrants?

Already has our boasted country been deeply disgraced by the barbarous and savage cruelties inflicted upon that unfortunate people, the Mormons. Thrice have they been driven, while in the State of Missouri, from their lands—their sacred homes and firesides. FIFTEEN THOUSAND of them have been exiled at the point of the bayonet, from one of the States of this great Republic, suffering the loss of thousands of valuable farms and comfortable dwellings; while numbers of them, including women and little children, were horribly murdered without the least resistance. Years have elapsed since these treasonable murderous deeds were transacted. And what has our government done to wipe away the disgraceful stain so conspicuously stamped upon our national liberty? Nothing at all. To what department of our Government have not that suffering people appealed for a restoration of their constitutional rights? But their numerous, heart-rending, and pathetic appeals have been in vain? The ears of Americans have been deaf! Legislators and governors, congressmen and presidents have alike disregarded their wrongs! They still linger in exile! Hear it, ye honoured sons of American liberty. Hear it, though it grates most horribly upon your ears. Hear it, and weep for your country. FIFTEEN THOUSAND American citizens in exile!!! Not permitted to visit their own houses and farms—farms too, purchased by them of our government. Not permitted to tread upon their own soil under penalty of "extermination." Is this American liberty? Is this "the land of the free—the home of the brave?" Is this the grand asylum for the oppressed of every clime?

But hear—still further hear, the cruelties recently inflicted upon these suffering exiles. See two of their most conspicuous men torn from their families and friends; thrust into prison untried and uncondemned; left unprotected to the fury of a mob, who had already openly and boldly published their intention to murder them; their horrid threats were carried into execution; and yet no resistance was offered by that much injured and inoffensive people—a lesson of patience and forbearance worthy of the approbation of every Christian society.

But listen, ye Americans, and tremble for your country; listen to the revolting scenes—the accumulated sufferings heaped upon your unfortunate fellow citizens; for scarcely had they wiped the tears of deep sorrow and mourning from their eyes, before they were compelled to flee for their lives from the smoking ruins of their own houses, set on fire by this same gang of murderers, whose hands were still dripping with the blood of innocence. Six days were this piratical banditti permitted to go from house to house with the fire-brands of destruction, without the least resistance. Upwards of one hundred houses were consumed to ashes; scores of cattle, horses, &c., stolen or wantonly destroyed, together with immense quantities of grain and other property. But at length, through the active exertions of the Sheriff, the house-burners and murderers are dispersed, and peace is again apparently restored to the sufferers. But what do we behold? No sooner were these land-pirates checked in their mad career than all the adjoining country is in arms, threatening death and extermination upon unoffending, law-abiding citizens, if they would not consent to leave the country. Thirty thousand American citizens now have their choice, either to go into banishment from this boasted republic, or see themselves, their wives and children, cruelly slaughtered without mercy.

Ye fathers of the Revolution! Ye patriots of '76! Is it for this ye toiled, and suffered, and bled? Must your noble sons be wholly and totally deprived of every sacred right, so honourably purchased and bequeathed to them by your noble deeds? Must they be driven from this renowned Republic to seek an asylum among other nations, or wander as hopeless exiles among the red men of the western wilds? Must they take the last long lingering look at the graves of their venerable fathers who assisted in fighting the battles of American Liberty; and then, driven from the land of their birth, hide themselves up in the dens and caves of the Rocky Mountains to escape the relentless fury of their oppressors?

Americans, will ye suffer this? Editors, will ye not speak? Fellow-citizens, will ye not awake? Shall eternal shame, infamy, and disgrace be indelibly stamped upon the American character? Is the bright star of our country's glory about to set in eternal darkness? Are anarchy, mobocracy, and direful confusion about to triumph over the land where the name of liberty still lingers? Forbid it Americans, forbid it!

Arise in the greatness of your strength, and throw the ample folds of our great constitution around the long-persecuted exiles of Columbia; restore them to their long lost homes and lands in Missouri; shield and protect them in all their constitutional rights—lest the proud monarchies of the Old World have us in derision, and all nations detest and abhor our injustice and cruelty.

ORSON PRATT.

MORMON CRIMES.

1. They believe in all things spoken by Moses and the prophets, Jesus and the apostles.
2. They believe in the organization of a Christian church according to the New Testament pattern.
3. They believe in having in their church inspired apostles and prophets like the ancient Christian church.
4. They believe in obtaining more revelations by dreams, by visions, by the ministering of angels, and by the inspiration of the Holy Ghost, like all other people of God in all dispensations and ages.

OUTRAGEOUS MORMON CRIMES.

1. They believe in exercising all the privileges and rights of American citizens, such as emigrating where they please, purchasing lands and locating where they please, and voting for whom they please.
2. They believe in maintaining the supremacy of the laws against all riotous outbreaks, such as the burning of houses, grain, and other property—the expulsion of people from their own homes—the murder of good, peaceable, law-abiding citizens—they consider such acts as these entirely wrong.

MOST INHUMAN, HORRID MORMON CRIMES.

1. They believe in self defence.
2. They have had the audacious impudence to defend themselves in one or two instances. It is true they were driven from Jackson county, Missouri, with the loss of upwards of two hundred houses, with many fine farms, together with the loss of many lives, without exercising the power of self defence. Again they were driven without resisting, from Clay county, with the loss of thousands of property. Again 15,000 of them were driven without defending themselves, from the State of Missouri, with the loss of several thousand houses and farms, while many scores of persons, including women and children, were inhumanly murdered.

Again, they have, without defending themselves, witnessed the cold-blooded murder of two of their best men by a lawless banditti, still running at large.

But they have now committed the horrid crime of acting under the orders and direction of the Sheriff, to suppress this same gang of murderers, who had already burned without resistance above one hundred houses, together with immense quantities of grain. O ye Americans, arise, gird on your armour and drive the Mormons from the country, for it will not answer for them to exercise the power of self defence in the least—they must not be permitted to suppress mobs, house burning, murder, &c., though ordered by the Sheriff.

ORSON PRATT.

FIRST CONFERENCE MEETING IN THE TEMPLE.

On Sunday the 5th day of October, through the indefatigable exertions, unceasing industry, and heaven-blessed labours, in the midst of trials, tribulations, poverty, and worldly obstacles, solemnized in some instances by death, about five thousand Saints had the inexpressible joy and great gratification to meet for the first time in the House of the Lord, in the city of Joseph. From mites and tithing, millions had risen up to the glory of God, as a Temple where the children of the last kingdom could come together and praise the Lord.

It certainly afforded a holy satisfaction to think that since the 6th of April, 1841, when the first stone was laid, amidst the most straitened circumstances, the Church of Jesus Christ of Latter-day Saints had witnessed their "bread cast upon waters," or more properly, their obedience to the commandments of the Lord, appear in the tangible form of a Temple, entirely enclosed, windows in, with temporary floors, pulpits, and seats to accommodate so many persons preparatory to a general conference; no general conference having been held for three years past, according to the declaration of our martyred prophet.

"There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference, until they can meet in said house. FOR THUS SAITH THE LORD."

President Young opened the services of the day in a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the Saints' liberality, fidelity, and faith—concluding, "Lord, we dedicate this house, and ourselves unto thee." The day was occupied most agreeably in hearing instructions and teachings, and offering up the gratitude of honest hearts for so great a privilege as worshipping God within, instead of without, an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is—HOLINESS TO THE LORD.

Extract from the Minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the House of the Lord, in the City of Joseph, October 6th, 7th, and 8th, 1845.

Conference assembled on Monday the 6th instant, and opened at half-past ten, with singing by the choir, and prayer by elder Parley P. Pratt.

Elder W. Richards then stated that Gen. Hardin had requested us to make out a list of all the buildings and property belonging to our brethren which had been burned by the enemies; and also had requested that all those who have had their buildings or other property destroyed, should make affidavit of the same before a justice of the peace, and have their affidavits ready to be forwarded to him, at as early a season as possible.

President Brigham Young then said, the first business that will come before this conference, will be the authorities of the church, to ascertain whether they are in good standing.

Father John Smith, the president of the stake, then arose to present the twelve as the presidents of the whole church.

On the motion, it was unanimously voted that president Brigham Young be sustained as the president of the quorum of the twelve apostles.

The quorum of the twelve apostles, the high council, presidents of the high priests, seventies, elders, priests, teachers and deacons quorums, with the two presiding bishops, were then presented and sustained in their several standings, with two or three exceptions, by a unanimous vote.

In the afternoon, elder P. P. Pratt addressed the conference on the subject of our present situation and prospects. He referred to the great amount of expense and labour we have been at to purchase lands, build houses, the temple, &c. We might ask, why is it that we have been at all this outlay and expense, and then are called to leave it? He would answer that the people of God always were required to make sacrifices, and if we have a sacrifice to make, he is in favour of its being something worthy of the people of God. We do not want to leave a desolate place, to be a reproach to us, but something that will be a monument of our industry and virtue. Our houses, our farms, this temple, and all we leave, will be a monument to those who may visit the place of our industry, diligence, and virtue. There is no sacrifice required at the hands of the people of God, but shall be rewarded to them an hundred fold, in time or eternity. The Lord has another purpose to bring about and fulfil. We know that the great work of God must all the while be on the increase and grow greater. The people must enlarge in numbers and extend their borders; they cannot always live in one city, nor in one county; they cannot always wear the yoke. Israel must be the head, and not the tail. The Lord designs to lead us to a wider field of action, where there will be more room for the Saints to grow and increase, and where there will be no one to say we crowd them, and where we can enjoy the pure principle of liberty and equal rights. When we settle in a country where the air, the water, soil and timber is equally free to every settler without money or without price, the climate healthy, and the people free from unjust and vexatious lawsuits, mobocracy, and oppression of every kind, we can become vastly more wealthy, have better possessions and improvements, and build a larger and better temple in five years from this time than we now possess. It has cost us more for sickness, defence against mobs, vexatious prosecutions, and to purchase lands in this place, than as much improvement will cost in another. One small nursery may produce many thousand fruit trees, while they are small. But as they expand towards maturity, they must needs be transplanted, in order

to have room to grow and produce the natural fruits. It is so with us. We want a country where we have room to expand, and put in requisition all our energies and the enterprise and talents of a numerous, intelligent and increasing people. In short, this people are fast approaching that point which ancient prophets have long since pointed out as the destiny of Saints of the last days.

After many other spirited remarks touching similar points, he was succeeded by elder George A. Smith, on the same subject, elder Smith observed, that a revelation was given in Missouri in regard to the Saints consecrating their property which was not understood at the time; but they were soon brought to their understanding, for the Lord in his providence caused it all to be consecrated, for they were compelled to leave it. He was glad of the prospect of leaving this county and seeking a place where we can enjoy the fruits of our labours, and God himself be the sole proprietor of the elements. Here is one principle in which he wants this whole people to unite. When we were to leave Missouri the Saints entered into a covenant not to cease their exertions until every Saint who wished to go was removed, which was done. We are better off now than we were then, and he wanted to see the same principle carried out now, that every man will give all to help to take the poor, and every honest industrious member who wants to go. He wanted to see this influence extend from the west to the east sea.

On motion, it was unanimously resolved that this people move, *en masse*, to the West.

On motion, it was unanimously resolved that we take all the Saints with us to the extent of our ability, that is, our influence and property.

The conference then adjourned to Thursday, at ten o'clock.

PRESIDENT YOUNG'S ADDRESS TO THE BRETHREN OF THE CHURCH.

Beloved Brethren,—You will perceive from the foregoing interesting extracts from the minutes of the General Conference, just held in the Temple in this place, not only the unparalleled union of the great body of the Saints convened, but also that a crisis of extraordinary and thrilling interest has arrived. The exodus of the nation of the only true Israel from these U. S., to a far distant region of the west, where bigotry, intolerance, and insatiable oppression will have lost its power over them, forms a new epoch not only in the history of the church, but of this nation. And we hereby timely advertise you to consider well, as the spirit may give you understanding, the various and momentous bearings of this great movement, and hear what the spirit saith unto you by this our epistle. Jesus Christ was delivered up into the hands of the Jewish nation to save or condemn—to be well or maltreated by them; according to the determinate counsel and FOREKNOWLEDGE of God. And regard not that event in the light of a catastrophe wholly unlooked for. The spirit of prophecy has long since portrayed in the Book of Mormon, what MIGHT be the conduct of this nation towards the Israel of the last days. The same spirit of prophecy that dwelt so richly in the bosom of Joseph, has, time and again, notified the counsellors of this church, of emergencies that might arise, of which this removal is one; and one too, in which all the Latter-day Saints throughout the length and breadth of all the U. S. should have a thrilling and deliberate interest. The same evil that was premeditated against Mordecai, awaited equally all the families of his nation. If the authorities of this church cannot abide in peace within the pale of this nation, neither can those who implicitly hearken to their wholesome counsel. A word to the wise is sufficient. You all know, and have doubtless felt for years, the necessity of a removal, provided the government should not be sufficiently protective to allow us to worship God according to the dictates of our own consciencies, and of the omnipotent voice of eternal truth. Two cannot walk together except they be agreed. Jacob must be expatriated while Esau held dominion. It was wisdom for the child of promise to go far away from him that thirsted for blood. Even the heir of universal kingdoms fled precipitately into a distant country until they that sought to murder were dead.

The ranklings of violence and intolerance, and religious and political strife, that have long been waking up in the bosom of this nation, together with the occasional scintillations of settled vengeance, and blood guiltiness cannot long be suppressed. And deplorable is the condition of any people that is constrained to be the butt of such discordant and revolutionary materials. The direful eruption must take place. It requires not the spirit of prophecy to foresee it. Every sensible man in the nation has felt, and perhaps expressed his melancholy fears of the dreadful vortex into which partizan ambition, contempt of the poor, and trampling down the just as things of nought, were fast leading the nation. We therefore write unto you, beloved brethren, as wise men that will foresee the evil and hide yourselves until the indignation be overpast.

Concerning those who have more immediately instigated our removal by shedding the blood of our prophet and patriarch, and burning the habitations of scores of families in the midst of the most desolating sickness ever known in the western valley; and who oblige us to watch for our lives night and day—we have nothing to say. We have told such tales to our father, the president, and to all the high-minded governors, until we are weary of it. We look far beyond those by whom offences come, and discover a merciful design in our heavenly Father towards all such as patiently endure these afflictions, until he advises them that the day of their deliverance has come.

It is our design to remove all the Saints as early next spring as the first appearance of thrifty vegetation. In the mean time, the utmost diligence of all the brethren at this place and abroad will be requisite for our removal, and to complete the unfinished part of the Lord's house, preparatory to dedication by the next general conference. The font and other parts of the temple will be in readiness in a few days to commence the adminstration of holy ordinances of endowment, for which the faithful have long diligently laboured and fervently prayed, desiring above all things to see the beauty of the Lord, and inquire in his holy temple. We therefore, invite the Saints abroad generally, so to arrange their affairs as to come with their families in sufficient time to receive their endowments, and aid in giving the last finish to the house of the Lord, previous to the great emigration of the church in the spring.

A little additional help in the heat of the day, from those abroad, to those here, who have been often driven and robbed, will sweeten the interchanges of fellowship, and so far fulfil the law of Christ as to bear one another's burthens. The sacrifice of property that will probably accrue from a virtually coerced sale, in a given short time, together with the exhaustion of available means, that has arisen from an extensive improvement in farms, and the erection of costly public and private edifices, together with persecutions and abundant labours of elders in preaching the gospel to the nations, and also in self-defence from traitors and foes, hypocrites and knaves, are things that will suggest themselves to all the thoughtful, humane, and philanthropic. And we are confident in our Lord Jesus Christ that the balm and cordial adequate to the present crisis of affairs will come from the Saints abroad to the utmost of their ability And you cannot furnish it better, than to come up unitedly to the counsel of our epistle, promptly, diligently and to the letter. Therefore, dispose of your properties and inheritances, and interests for available means; such as money, wagons, oxen, cows, mules, and a few good horses adapted to jonrneying and scanty feed. Also for durable fabric suitable for apparel and tents; and some other necessary articles of merchandise. Wake up, wake up dear brethren, we exhort you, from the Mississippi to the Atlantic, and from Canada to Florida, to the present glorious emergency in which the God of heaven has placed you, to prove your faith by your works, preparatory to a rich endowment in the Temple of the Lord, and the obtaining of promises and deliverances, and glories for yourselves and your children, and your dead. And we are well persuaded you will do these things though we thus stir up your pure minds to remembrance. In doing so, the blessings of many, ready to perish like silent dew upon the grass, and the approbation of generations to come, and the hallowed joys of eternal life will rest upon you. And we cannot but assure you in conclusion of our most joyful confidence, touching your union and implicit obedience to the counsel of the Great God, through the Presidency of the Saints. With these assurances and hopes concerning you, we bless you, and supplicate the wisdom and furtherance of the Great Head of the church upon your designs and efforts.

BRIGHAM YOUNG, President.
WILLARD RICHARDS, Clerk.

Latter-day Saints' Millennial Star.

DECEMBER 1, 1845.

By a variety of circumstances we have been led to recall to memory something of our editorial labours. We first commenced to write in connexion with the STAR towards the close of the second volume—we are now at the termination of the sixth—and during the lapse of a few years thus occupied, we would ask, what have we had to notice and to write about? We answer fearlessly, transactions and measures, such as rarely ever fell, under similar circumstances and in so short a space of time, to the lot of any one to record.

We look around us among modern Christians, and behold numerous communities, professing peculiar tenets, labouring diligently for the dissemination of their individual sentiments; and also we find, with few exceptions, that each party has availed itself of that powerful engine—the Press; so in like manner has the Church of Jesus Christ of Latter-day Saints.

But how dissimilar the contents of the publications in reference to the reception which their principles have met with from the world. Most systems of modern Christianity have been more or less encouraged and caressed by the world, and each in its turn has attained to a certain popularity. Not so with the principles of the Church of God; on the contrary, their reception has been such as it ever was in every age of the world. No sooner was it bruited abroad that an individual had received a divine communication, and that great things were expected to result from it, than multitudes were awake to afflict and persecute the party, and drive them from their midst. And from the organization of the Church to the present hour, what have we had to record? We answer, deeds and scenes unexampled in modern times, and rarely surpassed in the annals of history.

America! the retreat and refuge of the oppressed—the cradle of liberal institutions—the proud and boasted land that dared, in the face of the old world, to throw off the yoke of monarchical government, and elevate the standard of republican principles, in effecting which her noblest citizens shed their blood, and triumphantly crowned their efforts with success! Yes, we have beheld this nation, this once proud and highly-extolled country of freedom, with her senators and rulers—

"Unworthy sons of noble sires!"

in one breath boasting of the liberty for which she believed herself unexampled on the earth, and with the next refusing the common rights of humanity to her own citizens, and ministering to, or winking at, the slaughter of her own children. And, let it be understood, such proceedings have not been the mere ebullition of an angry moment, the unrestrained out-bursting of popular fury for a time, but the deliberate acts of a people permitted by a government, appealed to again and again—but appealed to in vain!

Was it not sufficient that the Saints should have been driven from place to place, and then be finally expelled from the State of Missouri, under circumstances of unheard of barbarity, causing to many sufferings and death—by exposure to the elements, by the sword, or the bullet of the rifle? Good heavens! we should have supposed that a nation jealous of its honour, would have laboured with all diligence to wipe out the stain of oppression and blood, and bring the offenders to justice; but no! her imbecility and dishonesty were such as to lead her to exclaim, in the person of her chief magistrate, "Gentlemen, your cause is just, but we can do nothing for you;" a tacit granting of liberty to the blood-thirsty marauder to proceed according to his ability, to annoy, persecute, and destroy, if possible, the people of God from the face of the earth.

And has such not been the result? Have not the pages of our publications been clad in mourning? have we not had to narrate the murder, yea,

"Murder most foul!"

of the Prophet and Patriarch of the Church of Christ—two of the noblest men that ever trod the earth, or honoured with their deeds that or any other land! And was not this most foul act perpetrated while under the sworn—the pledged protection of the authorities of the land? and while immured within the walls of Carthage jail.

But, more than this. Has the American government, for the honour of her name, brought the offenders to justice? Has she made an example before the

heavens and the earth of the murderers?* O, tell it not in Europe! Publish it not among the kingdoms of the east, lest the nations laugh at her imbecility and injustice. She has pardoned the guilty, the murderers are declared innocent, and left to prowl over the land to oppress her peaceable citizens, and put the finishing strokes of her ignominy to the foulest picture of national history that ever disgraced the annals of time. And how is she effecting this? What have we been compelled to record in this closing number of our volume? Why, that an entire people, who, by unwearied industry, had built themselves a city, and after their cruel sufferings in Missouri, appeared to have found a shelter in Illinois, must be compelled—death and destruction being the alternative—to leave their homes, the scenes of their hard-working industry, to seek a home among the mountains and in the wilderness of the west—and this for their religion's sake! in America, which boasts of the protecting egis which she throws around the religious freedom of her citizens! We assert, that such an event, when carried into effect, will have no counterpart in modern times, and few indeed in the history of the past; for never, since the exodus of the Hebrews from the land of Egypt, has so signal a circumstance transpired, and that even had *better* features in connexion with it, than this transaction of modern republicanism!

In days that are past, we have, at times, in a manner regretted that it had not been our lot to have been born on American soil, and that we might call Columbia our *native land*. Alas! how the heart sickens at the thought now. No! no! her own children are ashamed of their birthright, as she thus spews them forth from her midst; their allegiance is consumed by the fire of persecution, and they will go forth shaking off the dust of their feet upon her, and leaving their curse upon the doomed and fated people and rulers of the United States. Heaven be propitious, if it please thee, until thy people are without her borders; then let thy judgments go forth!

But now for another view of the subject. Did the persecutions in the origin of the work stay its progress? Verily no! nor the bloody persecutions in Missouri, nor the cruel martyrdom of the servants of the Lord; and shall this wholesale threat of BANISHMENT or DEATH cause the Saints to stumble, and turn aside from the principles of truth, or from building up the kingdom of God. No, indeed no! Never has there been one movement of the enemy yet that has yielded such unbounded satisfaction to the Saints as the present. Every former measure of oppression, cruelty, or murder have been overruled for good; but never, while the injustice of the act be unsurpassed, did the enemies of righteousness ever adopt measures better calculated to carry out the designs of the Great Jehovah, or give greater facilities to his people to accomplish his will.

The day has come when the children of the forest, the seed of Joseph, must have the gospel borne unto them; they must be brought to the light and glory of truth, and be prepared to carry into effect the great work that devolves upon them in the last days. The command for the church to come out of Babylon must be fulfilled, lest the Saints become partakers of her sins, and receive of her plagues.

Therefore, let the Saints take courage under present circumstances, the words of our beloved President will be fully realized, "That if our enemies would let us alone we would build up the kingdom, and if they persecute us we will do it the quicker."

* By the reading of the Proclamations, it will be perceived that one man, of the name of Worrall, was shot by one of the *posse* of the sheriff. Will it be believed, that such is the sympathy for mobbers and murderers of unoffending citizens, that a true bill of wilful murder has been found against the sheriff for this necessary act of self defence.

But there is a great lesson taught the Saints by the present aspect of affairs. There seems, in the minds of many, to have been too contracted a notion in respect to Zion. Their minds have been fixed upon Nauvoo, and upon a settlement there as almost the ultimatum of their labours, forgetting that Zion must have her multitudes of cities, of temples, and of palaces, and that Nauvoo is, and shall be hereafter, a stake of Zion, polished after the similitude of a palace, yet still it is but one.

Then let the minds of the Saints expand on this great subject, and let them derive wisdom from their experience, and light and intelligence beneath the hand of the oppressor.

Also, let it be distinctly understood that, the Saints will not slacken their hands in the completion of the Temple and the Nauvoo House, though they quit them the next day, therefore, let not the Saints in Britain cease in their efforts, but rather increase them to aid their brethren at this most momentous crisis, when the church is about to make her exodus from Babylon, an event of so important a nature that it will never be blotted from the annals of her history.

But though this great event will be of paramount importance to the immediate actors in it, it is not without interest, and great interest, we well know, to the Saints in the British islands.

Some who are still in this land have property in Nauvoo, and multitudes have their relatives there. What a sacrifice must be made even at the best. But the Saints can make that sacrifice—a people who hold not their lives dear unto them for the word of God, and for the testimony of Christ, can well part with smaller matters when necessity calls for it.

But undoubtedly the inquiry will be made on every hand by the Saints in Britain, how shall we get to Zion, how shall we gather with the church? We would reply, tarry yet for a season, unless you have abundance wherewith to go and assist your brethren on their journey, in which act God would bless you; otherwise be patient and see the salvation of God. We can at any rate, by-and-by, escape round Cape Horn, and sail up the Pacific Ocean when informed of their precise locality. All possible information will be given as it is obtained, and we shall endeavour in our approaching General Conference to explain all things to the best of our ability.

Let the Saints lift up their heads and rejoice for their redemption draweth nigh, mark well the signs of the times, be thankful unto God that for the present the Saints must not gather within the jurisdiction of the States, save it be in the wilderness beyond the mountains. The cup of the iniquity of that nation is full unto the brim, and the blood of the Saints crieth from the ground for vengeance, and it is nigh at hand, even at the door. That guilty nation, that hath vaunted herself above all nations, shall bite the dust and come to nought, the elements of destruction are within herself, for every man's hand is fast preparing to be lifted against his brother. Go on then in thy career of wickedness and injustice, but the foe is near at hand, confusion and destruction wait upon thee, and shameful shall be thy fall!

Every persecution of the church hitherto has been productive of good, and what the world has supposed to be calculated to intimidate, overthrow, or destroy the Saints, has had the effect of increasing their numbers, and of rolling onward the great work of the Lord. So will it be in this instance, the eyes of the nations of Europe are at this moment upon America and her political measures; and let the Saints rest assured that the banishment of so many of her best, and hitherto most faithful, citizens, will by no means pass without comment.

The Saints themselves, in Zion, were never more firmly united than at the pre-

sent moment, while the very announcement of the affairs which we have published in our present number seems to have created a spirit of life and activity amongst the Saints in this land unexampled before.

Our news from the South Sea islands is of a most interesting nature, prosperity has crowned the labours of our brethren, and a ship has been built by their united efforts, in which to bring the Saints to Zion.

We would conclude our remarks by saying, let the Saints take hold and assist all in their power to enable the brethren to finish the Temple and the Nauvoo House, as also to help them to remove in the spring; we would likewise add, that our brethren will confer an obligation, absolutely necessary for the support of the cause here, by paying up as much as possible and as early as they can, their several accounts, and in so doing, we know that the Lord will bless them. Amen.

FROM a private source, dated October 7th, we learn that the Saints in Nauvoo are still more united than ever. The question was put at the conference, whether they were willing to leave the city? and it was responded too unanimously. All desire, and are making ready to go. Our old mother in Israel—mother Smith arose and said she wanted to go with the Saints, and wanted her children to go too. Elder Young replied that she should go. Some expressed a wish to go in the first company, but elder Young informed them there would be but one; all would go together.

IMPORTANT NOTICE.

We wish to inform all the elders and Saints throughout England, Wales, Scotland, Ireland, and the Isle of Man, that we have appointed a General Conference to be held in Manchester, on Sunday, the 14th day of December, and we request a full attendance of the elders who are presiding over conferences, and as many others of the officers and members as can make it convenient, as we have matters of importance to lay before you.

We would advise the Saints to suspend all further preparations for emigrating by way of New Orleans, until after the General Conference, as in all probability the route will be changed.

As the church has an edict of banishment resting upon them in the United States, and as a body are expecting to go out from the midst of that nation next spring, in order to form a colony west of the Rocky Mountains, and as I have a portion of my family scattered some two thousand miles apart in the States, it appears at the present time to be a duty resting upon me to return there and gather together my children that they may go out with the camp of the Saints, and I cannot conscientiously do this until I have settled all my business honourably with those men with whom I have had to deal, such as printers, bookbinders, &c., and in order to effect this I shall be under the necessity of calling upon all our book-agents to come prepared, if possible, to settle their bills at the Conference, or send by the presiding elders, or forward to us at Liverpool, as soon as convenient, by so doing they will confer a great favour upon us. Should there be any of the Saints who would be willing to advance any money, and take in return any of our Books of Mormon, Hymn Books, Doctrine and Covenants, Times and Seasons, &c., all of which will soon be needed among the churches, they would render us a great service at this important period in assisting us to discharge our just debts, and also to assist the presidency in Nauvoo, who have entered into a covenant to take all the poor Saints with them, to the extent of their property and influence. Or should any of the Saints feel disposed to contribute anything to assist me to return to the State of Maine for my family, and procure horses and wagons to take a long and dreary journey of about 2000 miles to Nauvoo, (as I cannot go by water during the winter) they would bestow a blessing upon one who has made a sacrifice of his

all, and travelled nearly sixty thousand miles, crossed the Atlantic three times to preach the gospel in this land, and has suffered much to establish the kingdom of God on the earth, and is willing still to suffer. Do not forget us in this hour of need, for with the measure you mete, it shall be measured to you again, and whatever you do in any of these matters, you shall receive your reward manyfold, either in this life or in the world to come.

Be not dismayed, beloved brethren, because of any of these things; after much tribulation cometh the blessing. There is a day of glorious deliverance for the saints of God nigh, even at the door. That the peace, blessing, and spirit of God may rest upon you, is the daily prayer of your friend and brother in the kingdom of patience, tribulation, and glory,

WILFORD WOODRUFF.

EMIGRATION TO THE WEST.

From the New York Messenger.

Those going to the West this fall should now be up and doing. Last year the Pensylvania Canal closed about the fifteenth of November; there is nothing to be depended upon after that date this season. The Erie Canal keeps open, generally, about five days later. Those that can settle up their business and get off this fall, will do well; and find it to their advantage in the Spring. Those who are able to do it, and stay behind, we would not promise that their way would not be hedged up by some means unforeseen, that would prevent them from going in the Spring, which would cause them a lasting regret hereafter.—"Now is the appointed time,—will ye serve God or mammon?"

Our brethren in the West have made a loud call for all to gather up, and make ready to depart with them in the Spring, and journey over the mountains to a new country, where christian house-burning murderers cannot molest or make afraid. These many years we have been praying for deliverance, and the Lord now has seen fit to present it to us; and the one that refuses now, where is his hope? He can have none, but to perish amid the confusion of Babylon, when the Lord shall come out from his hiding place, and vex her in his sore displeasure. "COME OUT OF HER! COME OUT OF HER, MY PEOPLE! BE NOT PARTAKERS OF HER SINS, LEST YE RECEIVE OF HER PLAGUES."

Mark the number of the beast. Is not her measure full?—SIX HUNDRED AND SIXTY-SIX.

Awake to the truth that you have so long heard sounded in your ears, and think not that God's work is to be accomplished while his people are dwelling with the Daughters of Babylon, and partaking of her confusion, Behold, thus saith the Lord, I will cut my work short in righteousness, lest I come and smite the whole earth with a curse." AWAKE! AWAKE THEN! ye people of Jehovah, for the Lord God has determined a consumption upon the whole earth.—And they that mock shall have their bands made stronger. "For the bed is shorter than a man can stretch himself in it; and the cover narrower than he can wrap himself in." The Government will neither give us room to dwell, or stretch ourselves, nor covering sufficient to protect us from the storm of persecuting christianity, AWAKE!—ARISE! and be not numbered with the fallen. For thus saith the God of Israel: "Judgment will I lay to the line, and righteousness to the plummet; hail shall sweep away the refuge of lies, and water shall overflow their hiding places. And when the overflowing scourge passes over, they SHALL be trodden down by it." "Enter thou into thy chambers, and shut thy doors about thee, and hide thyself for a season, until the indignation be overpast, for the Lord will punish the inhabitants of the earth for their iniquity."

REMEMBER! REMEMBER! you, that have so often testified of the goodness and greatness of him that first sent the elders of Israel to you with the fulness of the Everlasting Gospel, that ye are not found numbered with those that bought a farm, yoke of oxen, or married a wife, and found anything else to attend to than the Lord's supper: "for these be the days of vengeance, that all things might be fulfilled that have been written." Prepare yourselves then for the sealing of the servants of the living God in their foreheads, that ye may come up as Saviours upon Mount Zion, and judge the Mount of Esau, crowned with the great Redeemer of the world, kings and priests of God, in that kingdom predicted by the prophets, and prayed for by the Latter-day Saints, that shall appear in the last days and stand for ever and ever. Amen.

THERE'S A BOW IN THE CLOUD.

Children of earth, who in darkness and sorrow
  Are piling the last of existence away,
Without e'en a flower for the tomb of to-morrow,
  Or blessings to cheer you while yet it is day,
Oh, stedfastly turn to yon beautiful heaven,
  Where stars, round the throne of the Deity crowd,
And learn that, though trial and anguish are given,
  For those who will trust there's a bow in the cloud.

The fond and the faithful, in death are they sleeping,
  Do cherished ones leave you, and friendships decay,
Are the waves of adversity over you sweeping,
  And the dew-drops of hope all dissolving away?
Too often the heart-breaking pang of affliction
  Subdues e'en the spirit most prone to be proud;
Yet why should it stifle the rooted conviction—
  Which tells us there still is a bow in the cloud.

Whatever the evils in life that betide you,
  The thunder may roll, and the tempest may rave,
There's a power in all seasons to govern and guide you,
  A hand to protect, and an ark that can save!
No matter the country, the clime, or the feature,
  In palace exalted, or slavery bow'd,
The glory of God, and the joy of the creature,
  Is, when at the worst, there's a bow in the cloud.

NOTICE.

Owing to the highly-important and interesting news from Nauvoo, we have been compelled to add a SUPPLEMENT *to our present number, not deeming it advisable at the close of a volume to divide matter of such a spirit-stirring nature. We trust our friends will approve of the plan, as by this means we have brought the whole of the affair before them at one view, at least so far as we are in possession of the proceedings. By issuing a double number at the present moment we shall be enabled also to recover our lost ground, by giving us ample time to be ready with the first number of the seventh volume by the 1st of January. We shall also endeavour to be more punctual in the issue of our numbers than hitherto, as we feel the disappointment it causes to a vast majority of our readers; but of late our hands have been so full of business that we have had more to wade through than was compatible with the attention due to our publication of the* STAR.

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